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ARTICLE I.

METES AND BOUNDS, COMPASS AND CHAIN.

"BLESSED are the peace-makers." And surely Deacon Allen was one of them. We remember him from earliest childhood. For with compass and chain and old records, he came often into our region to hunt up ancient bounds, and so make peace between conterminous and contending neighbors.

When fences in the deep woods had gone to decay with those who set them, or the marked tree had fallen with the pioneer who blazed it, or one had beautified his yards and fields by encroaching on the highway, or another had come under the Mosaic curse by removing his neighbor's landmark, then the deacon was called as the great peace-maker. Yellow and soiled documents of a former generation were carefully unfolded, a common bound was agreed on, the compass was set, and the chain drawn out.

The North Star had not moved since the original survey; there was no disturbed balance of the sensibilities in the needle; a link was still just one link, and the old land-creed said so many rods and chains so and so, with such and such bearings. The contending parties busied themselves in an examination of the tattered deed, in carrying the chain, and in cutting away the Young America undergrowth of saplings and brushwood that obscured the sighting over the old lines. Our juvenile

eyes were wandering, the while, around the mysterious compass.

And thus the company moved on from station to station. Inevitably at each angle the foot of the deacon rested on the bound of the "stake and stones," or the spade revealed the covered monument. The deacon knew nothing of any "improvements" that had been made or attempted in straightening crooked paths, or shunning rough places, or securing the ends of justice. These things were not mentioned in the deed, nor did the compass indicate them. The needle pointed just as it did fifty years before. And as it guided, like the finger of destiny, to the old metes and bounds, totally regardless of the lines and limits of modern progress, it was interesting to see how the tones of controversy softened. Old landmarks, once brought to light, restored old memories and friendships. Even he of speculation and improvement, the new-school man, who had added a very liberal and pleasing border to his pleasure-grounds by encroaching on the highway laid out by the Puritan fathers, bowed submissively to the musty records and the unfeeling compass, though it cost him the resetting of his new fences. And so the quaint, conservative deacon, with his documents of a past generation and his unprogressive compass, was a most efficient man in promoting correct views and friendly feelings in neighborhood life.

Nothing is better fitted to promote a pure theology, practical godliness, and the peace of the church, than frequent resurveys of the old metes and bounds in Christian doctrine. In the modern passion for progress and improvement, and in the flip-pant use of new phrases, and in a sneering disregard for conservative tendencies, it is no easy and popular labor, to "stand in the ways, and see and ask for the old paths, where is the good way and walk therein." Doctrinal labor in the church and pulpit and Sabbath-school is at a discount; sitting at the feet of the fathers is unprogressive and unmanly; having a definite creed is an antiquated notion; the use of precise phrases, that generations have accurately defined, and a long procession of saints hallowed, is servile; a Calvinistic theology is mainly of service to swear by; and Puritan, Plymouth, and Pilgrim history serves its main end by furnishing popular titles for writers

and churches. He who proposes to uncover, in their grassy bed, old corner-stones, and to run anew old lines, and to set up again the hedges that have been broken down, is an antiquary, — an “Old Mortality.” He is breathing life into fossils, and may be pitied and passed by. If, in hunting up the “old paths,” and fixing on the ancient corners, one runs through any modern innovations or “improvements,” so called, he is creating a “divisive movement.” Surveyors and county commissioners are sometimes accused of making similar movements, when they urge a man to move back his progressive fence out of the ancient highway.

“To tell or to hear some new thing” in theology, is the law of the hour. If one be not acquisitive or inventive enough for this, he is unfortunate. He has, however, an alternative, and may make himself famous by lifting up axes upon the thick trees that the fathers set, or by breaking down the carved work of the sanctuary, as out of date and style.

All this is wrong. It is a wrong done to Christianity, to piety, and to philosophy. For, among the means for human use, the strength of the church of God lies in its doctrines; and its power for aggression and conquest is in the unfolding and application of these doctrines. Aside from the special and providential interpositions of God, the church has no other source of power. Her capital, under God, is in her doctrines; and so her business, activity, and success depend on her doctrinal investments. And, if we may continue the commercial figure, the church has already her maximum of capital. No new and true doctrine can be added to her funds. The divine founder of the institution made all addition impossible by the completeness of the original grants and legacies.

It is at this point that false theories and reasonings have arisen. Men have assumed that the science of revealed theology is susceptible of the same improving changes that are wrought in any of the natural sciences. The abundant and profound revelations from the chemical world during the last half-century, have necessitated vast changes in the theories, principles, and appliances of chemistry. The same remark is pertinent to the entire field of natural science. With this fascinating and stimulating fact before them, speculative theologians

have assumed that revealed theology may be subjected to the same improvements in theory, principle, and use. They cannot see why the theology of an Apostolic Church may not be made progressive as well as the astronomy of the congregation.

A great fact is not recognized. All the material for a full and perfect system of revealed religion was given in eighteen centuries ago. It was the gift of God. He then completed and concluded the furnishing of facts, and principles and truths. And since that time these have been cast into so many forms and around so many theories, that a strictly new theology is impossible. We are shut up to a choice among old systems of truth or error. The change, and progress, and new theology of which we hear so much, are but the reproduction of old heresies under new guise and name. They are a reinvention of old improvements and patents, laid aside ages ago in the attic of God's house. And so what with many pass as novelties and profound discoveries in theology, the student in the history of doctrines marks, not only as antiquities, but as exploded and obsolete fallacies. Old-school theology does not monopolize the "fossils." The Pelagian strata, the Socinian, and Arminian, are quite as rich in them as the Genevan or Augustinian. If certain notions, silently popular, on the nature of sin, human depravity, free-will, and atonement, were presented with all the dust that the ages have thrown over them, that antiquated and obsolete work, "The Assembly's Catechism," would appear as a hot letter-press volume of yesterday, in comparison.

We do not mean by this remark to deny the credit of originality to any whose speculations have led them away from the faith. What others find in old folios they may have thought out independently. We only wish to intimate that if its age is an objection to doctrine — and so creeds are to be rejected in the order of seniority — much of the improved and new theology will be cast off before we come down, chronologically, to Calvinism. The Pelagian creed is as mossy as the Augustinian.

We have been speaking, of course only, of revealed theology, in what we have said of improvements. But when we leave revealed, and turn to natural, theology, the case is different. Constant progress in the natural sciences is adding constantly

to the materials for a better natural theology. In this department, therefore, of sacred studies, change, progress, and improvement are legitimate and necessary. And yet because progress in almost everything but the way and means of salvation, is the spirit of the age and the order of the times, and because men love to tell or hear some new thing, the old doctrines of Paul and Calvin, and the Catechism are passed by. If presented with the clearness and earnestness and frequency of the Apostles, trivial and superficial men say: "Our soul is dried away; there is nothing at all, besides this manna, before our eyes."

In these circumstances some pastors, more attentive to the wishes than to the wants of their unthinking hearers, give them new things. They preach natural, rather than revealed theology and science in its relations to God rather than God's redemptive scheme in its relations to lost men in their congregation. They find that natural hearts are better pleased with expositions of Silliman's *Journal* than of Paul's Epistle to the Romans. And such preachers are said to be progressive men, and up with the times.

The end of all this is rationalism, naturalism, and deism. For such men, be they preachers or hearers, soon weary of doctrines, creeds, and catechisms, that will not keep pace with them. And at length a Bible, so rigid and notional that it will not allow them to revise, expurgate, and republish it, with corrections, additions, and supplementary notes, over-riding the text with the revelations of modern science, must be cast aside as antiquated and obsolete. And so the passion for the new in theology ends in old infidelity.

Another necessity for the frequent use of the compass and chain, and antique records, of the surveyor is found in the ever-recurring and constant wants of a rising generation. The preacher has always before him a youthful class who are in every stage of indoctrination. A loose or negligent treatment of doctrine before these for a few years will turn an entire congregation from the faith. Illustrations of this point are abundant and painful. A multitude of churches could be named, which, under an indifferent, or merely "practical" pulpit, apostatized from the evangelical basis. A sound creed is no

perennial growth in any community. It is rather an annual. Each generation must plant the germ for its successor. It has no reproductive and self-perpetuating power. As well look for a good practical knowledge of arithmetic in a generation, while its fundamental rules are excluded from the teaching of the common school-room. Each child must be taught and learn for himself, though he be the child of a Newton or a Kepler. And there is no more need for an accurate, definite, and repeated inculcation of the first principles of arithmetic than of theology, if we would have a generation intellectually sound and firm in the doctrines peculiar to Christianity.

And if the pulpit does not feel and meet this need, it is vain to look for it elsewhere. It is well known that the disuse of doctrinal preaching, and the discarding of the Catechism, were joint steps in the defection from orthodoxy half a century ago. And so we find to-day that doctrinal instruction from the pulpit, and catechetical instruction in the family, are neglected together. It is unnatural and vain to expect the latter without the former. And the same statement holds painfully true of the Sabbath-school. There is a reluctance to doctrinal teaching and study while the pulpit does not set the example. To secure, therefore, a single generation in an orthodox community on an evangelical basis, a doctrinal pulpit is an absolute necessity.

And the growing and alarming skepticism of the age should impress this fact on the church and her ministry. Skepticism is a native to the depraved heart, and so needs only to be let alone to grow and spread. And where the youthful mind has not been preoccupied and fortified by the demonstrative processes of doctrinal instruction, this native growth is often vigorous and rank. During the last twenty-five years doctrinal preaching has been unpopular, and the study of doctrines in the family and Sabbath-school irksome. So infidelity has enjoyed a free field, and "practical preaching" has not saved us. Multitudes now in their prime, and who have grown up under this unfortunate policy, stand in an interrogative attitude toward the peculiarities of Christianity.

We are apt to ignore the fact that the cardinal elements of an evangelical faith are not congenial to man in his apostasy.

While they may obtain an intellectual assent, they meet at the same time, a hearty dislike. On the other hand, the peculiar tenets of the Pelagian and Arminian creeds find a cordial reception in the unregenerate heart. Hence the need of a divine and recreating power to gain the acceptance of such truths as man's total sinfulness, a vicarious atonement, election, justification by faith alone, and the absolute need of the Holy Ghost in regeneration. The saving admission of these truths is secured by a supernatural preparation of heart for them, while the unregenerate constantly struggle against their practical adoption. This necessitates a constant struggle for the truth. It has no ground in human affection but by conquest, and it holds none but at the price of perpetual vigilance. A garden does not more naturally run to weeds and brambles than a heart to false doctrine when neglected. The seeds of a perverse faith are there by nature, and ask only the culture of neglect that they may spring up and bear an hundred-fold. The good seed is an exotic, and grows only where sown, and yields fruit only under tender care. All that is needed, therefore, to change an evangelical church or community to one liberal and heretical, is simply to withhold the truths of orthodoxy. The seeds of the opposite are self-sown, and always germinant.

But what shall we do with the doctrines if we do not preach them? Shall they be left by the pulpit for the teaching of the Sabbath-school and fireside? We have already seen that this is neither a probable nor actual result. And if it were, we fail to see the consistency of such a course. The silence of the pulpit on a doctrine implies either that it is useless, or difficult beyond popular solution, or offensive. If for either of these reasons a doctrine ought not to be preached, much more it ought not to be taught in a more private way. If the instructed, trained, and ordained teacher of the church cannot make a doctrine profitable, how can his pupils, the congregation? How can private study by the laity clear up difficulties that professional ability cannot remove?

It is a notion of the old theology, though obsolete with some progressive men, that all Scripture is profitable for doctrine and instruction. If this idea is so far incorrect that a preacher may not open certain truths to his congregation, ought he not to

warn his people against the futile and fruitless study of them? If the offensiveness of the doctrine be the reason for his silence, how may he hope the populace will so far overcome this privately as to indulge in a profitable home-study of it?

Shall the doctrine go into the creed as a dead letter, held there to keep up appearances? But it has always been the weakness, and sometimes nigh the ruin, of the church-ship that she has shown more port-holes than she has carried guns. An appearance is not a power when action comes, and an enemy soon learns the difference between paint and powder.

What shall be done with the doctrines? Appear and pretend to preach them while their substance is omitted? This is the policy of some. They resort to the language of diplomacy, and to the ambiguities of state papers. To say nothing of an old truth, and to reject its old creed-phrases, would create alarm. The old terms must be retained, but with new definition and neutralizing qualifications. No violence must at first be done to the surface of things. The terms must be kept up, but their original import kept back. And so as we have imitation granite, and oak graining in church architecture, we have the same in sermons. A fresco-painting shows the preacher as standing under Gothic arches in a Genevan pulpit in the days of Calvin. Like pulpit, like theology; — the old doctrines are only in fresco in his sermons. His oak and granite are only in appearance. Woe unto such when they are brought before councils. For some antiquaries, educated before veneers, paper-hanging, and fresco were in fashion, may break the surface in their examination, and so uncover the soft pine and mortar.

So it is that we have in some pulpits atonement without vicariousness, total depravity without anything in it offensive to God, the new creation without any direct and instantaneous and divine creating efficiency, election as God's acceptance of volunteers under the Captain of our salvation, future punishment as the unfortunate results of an injured constitution, and everlasting punishment as a continuance of unfortunate results, till a second or third, or more remote probation, has restored all offenders.

And still the question returns, what shall be done with the doctrines? This keeping up appearances is no final disposition

of them. A candid, independent, high-minded man will not long consent to this duplicity under the cover of words. This game at "hide-and-seek" between the pulpit and the pews under the changing guise of old phrases, and the discarded costumes of a past theological age, must in little time be played out. The second generation is sure to complete it; the first will usually do it, specially when the play is begun in the seminary. A shrug and a smile at the old catechism, dexterous engineering of a *via media* between Calvinism and Arminianism, a reduction of the creed, and an enlargement of fellowship beyond the radius of "the vinegar-faced evangelicals" then the Broad Church with no creed, and the work is done.

And yet the question comes once more, What shall be done with the doctrines? Though discarded from pulpit and pew, creed and church, they have the semblance, if not the substance, left in the Scriptures. The spell which even their form casts on the reader must be broken. And so select and hard passages are put on the rack of exegetical torture. Paul is made to groan all through the Epistle to the Romans. At the fifth, seventh, and ninth chapters he fairly cries out, as the wedge is driven farther by some fresh hand, between his words and his meaning. But he confers not with flesh and blood, and steadfastly gives one answer: "Though we or an angel from heaven preach any other gospel unto you than that which we have preached unto you, let him be accursed."

Meanwhile it is discovered somewhere in Europe — whether at Tübingen or Oxford is yet a question — that the Old Testament is a miscellaneous and fragmentary compilation by unknown hands, and that the most obstinate passages in the New Testament are interpolations. So German neologists and their American neophytes class the Holy Scriptures with that vast collection of mythic and legendary lore that floats about in masses above the head of navigation on the stream of Time. So the doctrines not fit to be preached are finally disposed of, and, in result, we have Theodore Parker, as "the full corn in the ear."

These are the "children that will not hear the law of the Lord," — the New-School men of Isaiah's day — "which say to the seers, See not; and to the prophets, Prophecy not unto

us right things, speak unto us smooth things, prophesy deceits ; get you out of the way, turn aside out of the path, cause the Holy One of Israel to cease before us." Here is New Theology in its rise, progress, and conclusion. To please the natural heart it begins with the suppression of certain doctrines, for the congregation "will not hear the law of the Lord ;" and at last they say of the law and its expounders, "get you out of the way."

So have we the inclined grade, the sliding scale theological, for those who suppress certain offensive doctrines of God's Word. Here is the line of development, improvement, and progress in theology, for which juvenile preachers, and some older ones, are so ardent. The curves from the old lines are graceful, and the descent beautifully winding. The ecclesiastical history of New England for the last half century illustrates the entire line. We are not too young to remember sermons and reviews of them, and rejoinders on new light and old light, protracted sessions of councils, divisions in ministerial associations and churches, suspension of pulpit exchanges, and earnest litigation over church-property. The new theology of that day was constantly affirming that for substance of doctrine they were all agreed ; that it was a mere question of policy whether or not to preach certain unpopular doctrines ; that the conservatives were alarmists, opposed to independent thought and scholarly progress, and were striving to prevent a future. That future was not prevented, and so the new theology of that day has culminated in the "Twenty-Eighth Congregational Society," worshipping in Music Hall, Boston.

It is in view of such facts, the growth of half a century, that we urge our plea for keeping in place and in sight the ancient metes and bounds. We believe in the compass and chain, as well as the catechism, of our childhood. And the early law grows on our reverence : "Thou shalt not remove thy neighbor's landmark, which they of old time have set in thine inheritance."

ARTICLE II.

RUSKIN'S RELIGIOUS SUGGESTIVENESS.

WE shall not attempt a judgment of this voluminous writer as an art-critic. Executing the office of a reformer, under the commission of a brilliant genius, and an honest, fearless heart, very likely he has knocked in pieces some things which were not "guilty of death," in swinging his hammer of Thor so stoutly among the idols. He is crotchety, say the routinists; irreverent, say the worshippers of the old divinities of the Vatican galleries; self-conceited, say the copyists; self-contradictory, say the men who do not comprehend how an untiring student should revise any of his opinions in a score of years. It would be strange if something of this were not true. Yet, instead of being written down by unfriendly pens, the author of the "Modern Painters," and "The Stones of Venice," has compelled the thinking world to read and ponder what he has had to tell it on a much misunderstood and abused subject, as only the higher styles of mental power can compel an audience to listen whether it please or no. He has put his name, and not a few of his ideas, into the currency of contemporary intellectual interchanges, as a rich accession to the pure coinage of the community. There is no need to vindicate the genuineness of the metal, or the sharp and clear finish of the die which stamps it. Mr. Bayne has rendered any further writing of this kind a work of supererogation. The "*grandiose mediocrities*," who awhile ago were in the habit of reducing the "Oxford Graduate's" pretensions to a mere cunning trick of word-painting which anybody with a dictionary could imitate, have spoken their pieces and left the platform with a not very gracious bow. But, passing this, that which now particularly concerns us is the religious suggestiveness of Ruskin's literary productions.

We are not aware of the specific relations of this gentleman in the English Church, of which, we presume, he is a member; but conclude that he does not affiliate with the "Attitudinarians," from his manifest distaste of theatrical contrivances and stage-effects in general; nor with the "Latitudinarians," as the

papers have reported him to be a warm admirer and generous sustainer of the popular Calvinistic preacher, Spurgeon. As to what the "Westminster Review" sneeringly calls the third division of the Establishment — the "Platitudinarians," — meaning by this jingle the Evangelical Episcopalians who preach the Gospel according to the Creed, the Litany, and the Thirty-nine Articles of their own Prayer-Book, we certainly should think no less of this full-brained Englishman did we know that such were his spiritual tastes. But to the purpose of this paper, it is not important further to push this inquiry. We value his christianity more than his churchmanship.

Fascinating as is Ruskin's rich and glowing Elizabethan style in unrolling the treasures of art-knowledge and in descriptions of natural objects, and of the creations of genius, his massive composition culminates in the fine transitions frequently and so unexpectedly occurring from these trains of thought to some grand or beautiful illustration of religious truth lying in the range of easy association therewith, when once suggested. This is one of the surest tests of the original thinker, — that he is continually starting in our mind ideas which otherwise would not awake there: but the moment we catch them, they seem so apt that we marvel we had not always seen and enjoyed them. Ruskin's mind is eminently of this quality. We shall give various proof of it, confining our selections to the five volumes of the "Modern Painters," not because these are peculiar in this respect, but because we have studied these the most thoroughly, and they contain more than enough material — a literal "embarrassment of riches" — for our present consumption.

At the outset, we accept a frank confession of his own pen as a modest and sincere witness that his strong religious sentiment is not a vapid sentimentalism. We have had enough of the devout poetry of undevout devotees to excite a natural suspicion of what may be named an out-doors piety, although there is such a thing of rare and sterling value. But Ruskin's devoutness is not of the Tom Moore, or Byron, or (may we say it?) "Autocrat" school; does not exhale its odors in a well-turned sonnet, or an occasional hymn of almost suffocating sweetness — does not break any such alabaster box, not very

expensive, at the Master's feet. The reminiscence is of very early childhood; and is all the more beautiful for its artless simple-heartedness. After describing the more general effect of some bold mountain scenery upon his young mind, he goes on to say:—

“Although there was no definite religious sentiment mingled with it, there was a continual perception of sanctity in the whole of nature, from the slightest thing to the vastest;—an instinctive awe mixed with delight; an indefinable thrill, such as we sometimes imagine to indicate the presence of a disembodied spirit. I could only feel this perfectly when I was alone . . . when, after being some time away from the hills, I first got to the shore of a mountain river, where the brown water circled among the pebbles, or when I saw the first swell of distant land against the sunset, or the first low broken wall, covered with mountain moss. I cannot, in the least, describe the feeling: but I do not think this is my fault, nor that of the English language; for I am afraid no feeling is describable. If we had to explain even the sense of bodily hunger to a person who had never felt it, we should be hard put to it for words; and this joy in nature seemed to me to come of a sort of heart-hunger, satisfied with the presence of a Great and Holy Spirit. These feelings remained in their full intensity, till I was eighteen or twenty, and then, as the reflective and practical power increased, and the ‘cares of this world’ gained upon me, faded gradually away in the manner described by Wordsworth in his ‘Intimations of Immortality.’” (Modern Painters, Vol. III. pp. 297, 298. American reprint.)

It is obvious that our author's religious feelings are the outflow of thoroughly fixed religious convictions; not the *jeu d'esprit* of a transient excited moral sensibility; nor a sombre cloak thrown over the gay-hearted worldling's shoulders that he may walk in this or that procession awhile more decorously, or sport for an hour a velvet-bound, gold-clasped ritual with sacramental gracefulness, under the inspirations of the organ-loft and “the dim religious light” of mullioned windows and groined arches. The second volume of his “Painters” reads almost like a book of theology. Earnest as Ruskin is in his art-protests and strictures, you can see that the depths of his impassioned nature are not stirred by these interests as a simply professional affair, but by the bearings of truth in art and nature upon truth in Christian science and practice. His eye is

that of a prophet continually looking beyond the thing next to him to the corresponding facts of the sphere of spiritual faith and worship. What he writes of his favorite Turner in art may be applied to himself in religious thoughtfulness :

"With him the hue is a beautiful auxiliary in working out the great impressions to be conveyed ; but it is not the source nor the essence of that impression ; it is little more than a visible melody, given to raise and assist the mind in the reception of nobler ideas—as sacred passages of sweet sounds, to prepare the feelings for the reading of the mysteries of God." (Vol. I. p. 170.)

And the loving counsel to that gifted artist, then living, with which he closed his opening volume, has been his own guide in expatiating through these fields of beauty :

"It is, therefore, that we pray him to utter nothing lightly—to do nothing regardlessly. He stands upon an eminence, from which he looks back over the universe of God, and forward over the generations of men. Let every work of his hand be a history of the one, and a lesson to the other. Let each exertion of his mighty mind be both hymn and prophecy—adoration to the Deity—revelation to mankind." (Vol. I. pp. 421, 422.)

Mist and mystery—an English fog and the partial knowledge of truth with which we must be content ; the analogy is natural, and the expansion of it characteristic :

"If we insist upon perfect intelligibility and complete declaration in every moral subject, we shall fall into misery of unbelief. Our whole happiness and power of energetic action depend upon our being able to breathe and live in the cloud ; content to see it opening here and closing there ; rejoicing to catch, through the thinnest films of it, glimpses of stable and substantial things ; but yet, perceiving a nobleness even in the concealment, and rejoicing that the kindly veil is spread where the untempered light might have scorched us, or the infinite clearness wearied. And I believe that the resentment of this interference of the mist is one of the forms of proud error which are too easily mistaken for virtues. To be content in utter darkness and ignorance is indeed unmanly, and therefore we think that to love light and seek knowledge, must always be right. Yet (as in all matters before observed) wherever *pride* has any share in the work, even knowledge and light may be ill-pursued. Knowledge is good, and light is good, yet man perished in seeking knowledge, and moths

perished in seeking light ; and if we, who are crushed before the moth, will not accept such mystery as is needful for us, we shall perish in like manner. But, accepted in humbleness, it instantly becomes an element of pleasure ; and I think that every rightly constituted mind ought to rejoice, not so much in knowing anything clearly, as in feeling that there is infinitely more which it cannot know. None but proud or weak men would mourn over this, for we may always know more if we choose, by working on ; but the pleasure is, I think, to humble people, in knowing that the journey is endless, the treasure inexhaustible, — watching the cloud still march before them with its summitless pillar, and being sure that, to the end of time, and the length of eternity, the mysteries of its infinity will still open farther and farther, their dimness being the sign and necessary adjunct of their inexhaustibleness. I know there are an evil mystery and a deathful dimness — the mystery of the great Babylon — the dimness of the sealed eye and soul ; but do not let us confuse these with the glorious mystery of the things which the angels ‘desire to look into,’ or with the dimness which, even before the clear eye and open soul, still rests on sealed pages of the eternal volume.” (Vol. IV. pp. 66, 67.)

The spirit of this author is exultantly chivalric. He belongs to the church militant against all outstanding evil ; ay, like a true knight, challenges its assailing as an invigorating stimulus to virtue. He walks into the ring of adverse forces like a Greek athlete, with his eye fixed on the amaranth crown, and the joy of conquest already throbbing at his heart. Suffering, in some sort, is to him the necessary condition of strength. Out of the slain lion the bold, brave heart must gather the meat and the honey — the nourishment and the sweetness. (Judges xiv. 14.) Rest may do for a coming world, but work and struggle are the life of this. He carries this idea to a quite startling assertion, and one which may suggest the query, whether a faith which gives a proper repose be not the very condition of the most effective working. Probably he would fully concede this, although seeming to question it. Commenting upon the Purists — Orcagna, Perugino, and the earlier religious painters — he considers them too serenely persuaded of the merging of evil in good, and thus too much relieved of the sense of conflict against evil and of sorrow on account of it, to make themselves felt in the highest power of their art. The suggestion curiously reminds one of a remark attributed to

Martin Luther, that he could always pray the best when he felt slightly angry — of course at the devil and his works. We take it to be the sentiment (well enough in a sense) that everything is as it should be, but carried over into a paralyzing acquiescence in much which is not well enough in any sense, that comes in for this stricture: —

“The absence of personal fear, the consciousness of security as great in the midst of pestilence and storm as amidst beds of flowers on a summer morning, and the certainty that whatever appeared evil, or was assuredly painful, must eventually issue in a far greater and enduring good — this general feeling and conviction, I say, would gradually lull, and at last put to entire rest, the physical sensations of grief and fear; so that the man would look upon danger without dread, — expect pain without lamentation. It may, perhaps, be thought that this is a very high and right state of mind. Unfortunately, it appears that the attainment of it is never possible without inducing some form of intellectual weakness. . . . No literature exists of a high class produced by minds in the pure religious temper. [?] . . . The reason of this I believe to be, that the right faith of man is not intended to give him repose, but to enable him to do his work; . . . that he should look stoutly into this world, in faith that if he does his work thoroughly here, some good to others or himself, with which, however, he is not at present concerned, will come of it hereafter. And this kind of brave but not very cheerful or hopeful faith, I perceive to be always rewarded by clear practical success and splendid intellectual power; while the faith which dwells on the future fades away into a rosy mist, and emptiness of musical air. That result, indeed, follows naturally enough on its habit of assuming that things must be right, or must come right, when probably the fact is, that so far as we are concerned, they are entirely wrong, and going wrong; and also on its weak and false way of looking on what these religious persons call “the bright side of things,” that is to say, on one side of them only, when God has given them two sides, and intended us to see both.” (Vol. V. pp. 217, 218.)

Yet taking things as they are and trying to make them better, we have the promise of eventual success to the grand contest of the right and the good against their antagonists:

“We cannot say how far it is right or agreeable with God’s will, while men are perishing round about us, while grief, and pain, and wrath, and impiety, and death, and all the powers of the air, are

working wildly and evermore, and the cry of blood going up to heaven, that any of us should take hand from the plough; but this we know, that there will come a time when the service of God shall be the beholding of him; and though in these stormy seas, where we are now driven up and down, his Spirit is dimly seen on the face of the waters, and we are left to cast anchors out of the stern and wish for day, that day will come, when, with the evangelists on the crystal and stable sea, all the creatures of God shall be full of eyes within, and there shall be "no more curse, but his servants shall serve him, and shall see his face." (Vol. II. p. 138.)

"All the creatures of God:" — but not the entireness of a Festus restoration —

"Behold they come, the legions of the lost,
Transform'd already, by the bare behest
Of God, our Maker, to the purest form
Of seraph brightness."

Our author is careful to define his hopes; we italicize a single phrase:

"As the dead body shall be raised to life, so also the defeated soul to victory, *if only it has been fighting on its Master's side*; has made no covenant with Death; nor itself bowed its forehead for his seal. Blind from the prison-house, maimed from the battle, or mad from the tombs, their souls shall surely yet sit, astonished, at His feet who giveth peace. . . . When the time comes for us to wake out of the world's sleep, why should it be otherwise than out of the dreams of the night? Singing of birds, first, broken and low, as, not to dying eyes, but eyes that wake to life, 'the casement slowly grows a glimmering square;' and then the grey, and then the rose of dawn; and last the light, whose going forth is to the ends of heaven." (Vol. V. pp. 367-370.)

He quarrels good-naturedly with the painters who have missed the spiritual meaning of Italian beauty, and Swiss grandeur, surfeiting the public with "peaked caps and flat-headed pines," and making snow-drifts look like great white stones:

— "but there is nevertheless a generic Alpine scenery, a fountain of feeling yet unopened — a chord of harmony yet untouched by art. It will be struck by the first man who can separate what is national, in Switzerland, from what is ideal. We do not want chalets and three-legged stools, cow-bells and buttermilk. We want

the pure and holy hills, treated as a link between heaven and earth." (Vol. I. pp. 284, 285.)

These mountains are his first love, and his last. He treads their rugged slopes like a Highlander on his native crags. He has studied, too, the sea with a masterly grasp of its power; but he does not love it. Thus a section on the "Dry Land" brings him to an exegesis which the commentators possibly never thought of:

"We take our ideas of fearfulness and sublimity alternately from the mountains and the sea; but we associate them unjustly. The sea-wave, with all its beneficence, is yet devouring and terrible; but the silent wave of the blue mountain is lifted towards heaven in a stillness of perpetual mercy; and the one surge, unfathomable in its darkness, the other, unshaken in its faithfulness, forever bear the seal of their appointed symbol:

"*Thy righteousness is like the great mountains;
Thy judgments are a great deep.*" (Vol. IV. p. 95.)

It is most interesting to know what intimations of spiritual facts in the government of God and the destinies of men, so searching a student of nature finds in its varied pages. The contrasted thoughts of the paragraph just given, are yet more distinctly marked in the following:

"I understand that as the most dangerous because most attractive form of modern infidelity, which, pretending to exalt the beneficence of the Deity, degrades it into a reckless infinitude of mercy, and blind obliteration of the work of sin; and which does this chiefly by dwelling on the manifold appearance of God's kindness on the face of creation. Such kindness is, indeed, everywhere and always visible, but not alone.

"Wrath and threatening are invariably mingled with the love; and in the utmost solitudes of nature, the existence of hell seems to me as legibly declared by a thousand spiritual utterances as of heaven. It is well for us to dwell with thankfulness on the unfolding of the flower and the falling of the dew, and the sleep of the green fields in the sunshine; but the blasted trunk, the barren rock, the moaning of the bleak winds, the roar of the black, perilous whirlpools of the mountain streams, the solemn solitudes of moors and seas, the continual fading of all beauty into darkness and of all strength into dust, have these no language for us? We may seek

to escape their teachings by reasonings touching the good which is wrought out of all evil; but it is vain sophistry. The good succeeds to the evil as day succeeds the night, but so also the evil to the good. Gerizim and Ebal, life and death, light and darkness, heaven and hell, divide the existence of man and his Futurity."

— a passage which we could wish might be digested by our Emersonian Hindus whose master-idea seems to be that "evil is only good in the making:" of course it will *be done* by and by, to the entire satisfaction of everybody. But we must back to the mountains.

Not only does our author love the mountains, but how tenderly, even with a religious fondness, does he take into his heart the humble things which are doing their duty there, all alone in their unnoticed isolation:

"Lichen and mosses — how of these? . . . They will not be gathered, like the flowers, for chaplet or love-token; but of these the wild bird will make its nest, and the wearied child his pillow. And as the earth's first mercy, so they are its last gift to us. When all other service is vain, from plant and tree, the soft mosses and grey lichen take up their watch by the head-stone. The woods, the blossoms, the gift-bearing grasses, have done their parts, for a time, but these do service forever. Trees for the builder's yard, flowers for the bride's chamber, corn for the granary, moss for the grave. Yet as in one sense the humblest, in another they are the most honored of the earth-children. Unfading as motionless, the worm frets them not. Strong in lowliness, they neither blanch in heat nor pine in frost. To them slow-fingered, constant-hearted, is entrusted the weaving of the dark, eternal, tapestries of the hills; to them slow-pencilled, iris-dyed, the tender framing of their endless imagery. Sharing the stillness of the unimpassioned rock, they share also its endurance: and while the winds of departing spring scatter the white hawthorn blossom like drifted snow, and summer dims on the parched meadow the drooping of its cowslip-gold, — far above, among the mountains, the silver lichen-spots rest, starlike, on the stone; and the gathering orange stain up on the edge of yonder western peak reflects the sunsets of a thousand years." (Vol. V. pp. 107, 108.)

"It was intended, and created by Deity, for the covering of those lonely spots where no other plant could live; it has been thereto endowed with courage, and strength, and capacities of endurance unequalled; its character and glory are not therefore in the gluttonous

and idle feeling of its own luxuriance, at the expense of other creatures utterly destroyed and rooted out for its good alone, but in its right doing of its hard duty, and forward climbing into those spots of forlorn hope where it alone can bear witness to the kindness and presence of the Spirit that cutteth out rivers among the rocks, as it covers the valleys with corn; and there, in its vanward place, and only there, where nothing is withdrawn for it, nor hurt by it, and where nothing can take part of its honor, nor usurp its throne, are its strength, and fairness, and price, and goodness, in the sight of God, to be truly esteemed." (Vol. II. p. 106.)

Reading these successive volumes is like travelling, from the south, the noble road along the Lago Maggiore up towards the Simplon pass, — amidst sylvan beauties, and the richest landscape culture, and the awful summits of the Alpine barrier, split with avalanche, and gloomy with gigantic chestnuts, throwing their heavy shadows around your winding way; but never can you tell what next combination of these features is preparing for you a new surprise. So here you can as little foresee what a page will bring forth. In the midst of a splendid passage upon the "Rain Clouds" we get a learned critique on Job, running side by side with another upon the Gorgons of the old Greek mythus, touching curious points of coincidence between the Hebrew and Hellenic mind; thence glancing off to the Druidical and Christian interpretations of meteorological phenomena — the latter with its "rain of blessing, abundant and full of brightness; — golden beams are falling across the wet grass, and fall softly on the lines of willows in the valley — willows by the watercourses; the little brooks flash out here and there between them and the fields." This is the Christ-light of nature. "Turn now to Stonehenge. That also stands in great light: but it is the Gorgon-light — the sword of Chrysaor is bared against it. The cloud of judgment hangs above it. The rock-pillars seem to reel before its slope, pale beneath the lightning. And nearer, in the darkness, the shepherd lies dead, his flock scattered" — who, in the companion-picture, was sheltering himself and it, with a group of children, close by a venerable cathedral; all of this leading on to an exposition, through several admirable pages, of the Nineteenth Psalm, with Hebrew exegesis, in place. A disquisition upon sympathy

with landscape-life brings our guide directly up to the "*ad imaginem et similitudinem Suam*;" and we read a lecture about the creation of the soul in God's image and likeness, with vigorous words concerning the impossibility of our knowing God, except as we receive his Spirit into our souls in love, and become godlike again. Now and then his *excursus* trips, as when he goes off at a rather bold angle from the "composition of paintings" artistically considered, to etymologize the word "holy," as applied to God, and finds its root in "help" — giving us a new rendering of Isaiah's sublime ascription; "Helpful, helpful, helpful, Lord God of Hosts!" This activity of mind is like the bounding of an india-rubber ball. And out of a castigation of our modern insensibility to the true magic of color in art, we are dashed off on another track, in this wise:

"The *Dark Ages* (as we call them) were the bright ages (in respect of art); ours are the dark ones. . . They were the ages of gold; ours are the ages of umber. . . . On the whole, these are much *sadder* ages than the early ones; not sadder in a noble and deep way, but in a dim, wearied way — the way of ennui, and jaded intellect, and uncomfortableness of soul and body. The Middle Ages had their wars and agonies, but also intense delights. Their gold was dashed with blood, but ours is sprinkled with dust. Their life was interwoven with white and purple; ours is one seamless stuff of brown. . . . The profoundest reason of this darkness of heart is, I believe, our want of faith. There never yet was a generation of men, savage or civilized, who, taken as a body, so wofully fulfilled the words, 'having no hope, and without God in the world,' as the present civilized European race; . . . nearly all our powerful men in this age are unbelievers; the best of them in doubt and misery; the worst in reckless defiance; the plurality in plodding hesitation, doing, as well as they can, what practical work lies ready to their hands. Most of our scientific men are in this last class; our popular authors either set themselves definitely against all religious form, pleading for simple truth and benevolence, or give themselves up to bitter and fruitless statements of facts; or surface-painting; or careless blasphemy, sad or smiling. Our earnest poets, and deepest thinkers are doubtful and indignant; one or two anchored, indeed, but anxious, or weeping, [Wordsworth, Mrs. Browning — we have omitted other illustrative names;] and of these two, the first is not so sure of his

anchor, but that, now and then, it drags with him, even to make him cry out, —

‘Great God, I had rather be
A Pagan; suckled in some creed outworn;
So might I, standing on this pleasant lea,
Have glimpses that would make me less forlorn.’

In politics, religion is now a name; in art, a hypocrisy or affectation. . . . We are first dull, and seek for wild and lonely places because we have no heart for the garden; presently we recover our spirits, and build an assembly-room among the mountains, because we have no reverence for the desert. I do not know if there be game on Sinai, but I am always expecting to hear of some one's shooting over it.” (Vol. III. pp. 258–260.)

“I had no conception of the absolute darkness which has covered the national mind in this respect, until I began to come into collision with persons engaged in the study of economical and political questions. The entire *naïveté* and undisturbed imbecility with which I found them declare that the laws of the Devil were the only practicable ones, and that the laws of God were only a form of poetical language, passed all that I ever before heard or read of mortal infidelity. I knew the fool had often said in his heart, there was *no* God; but to hear him say clearly out of his lips, ‘There is a foolish God,’ was something which my art-studies had not prepared me for. The French had, indeed, for a considerable time, hinted much of the meaning in the delicate and compassionate blasphemy of their phrase, ‘*le bon Dieu*,’ but had never ventured to put it into more precise terms.” (Vol. V. p. 362.)

These are scathing sentences; and we give them with a purpose, for they are as true this side the Atlantic as the other. But we do not care to dwell on these sombre pictures. There is too much pleasant sunshine around us, asking to throw its bright summer-beams along our rambling route. Here we have it lying across the foregrounds of Turner's canvases, teaching this lesson:

— “that the Divine mind is as visible in its full energy of operation on every lonely bank and mouldering stone, as in the lifting of the pillars of heaven, and settling the foundation of the earth; and that to the rightly perceiving mind, there is the same infinity, the same majesty, the same power, the same unity, and the same perfection, manifest in the casting of the clay as in the scattering of the

cloud, in the mouldering of the dust, as in the kindling of the day-star." (Vol. I. p. 320.)

Ruskin is himself a painter; but not more with his brush than with his pen. Rallying his own countrymen upon their want of reverence, and warped notions concerning the proprieties of sacred times and places, he sketches this pretty picture, which any one with an eye possessed of any of the "faculty divine" can easily hang up on the inner wall:

"The English have many false ideas about reverence; we should be shocked, for instance, to see a market-woman come into church with a basket of eggs on her arm; we think it more reverent to lock her out till Sunday; and to surround the church with respectability of iron railings, and defend it with pacing inhabitation of beadles. I believe this to be *irreverence*; and that it is more truly reverent, when the market-woman, hot and hurried, at six in the morning, her head much confused with calculation of the probable price of eggs, can nevertheless get within the church porch, and church aisle, and church chancel, lay the basket down on the very steps of the altar, and receive thereat so much of help and hope as may serve her for the day's work." (Vol. III. p. 146.)

It is not strange that, in so long a discourse of nature and man, written with a freeness which often runs into a complete *abandon*, some things should have slipped from the pen which are quite susceptible of an interpretation in the interests of a faith and worship that can hardly be called Christian. Thus, in one of our author's brilliant episodes, he rhapsodizes over the beautiful Grecian devoteeism in a strain of singular eloquence:—

"And herein was conquest. . . . Death was swallowed up in victory. Their blood, which seemed to be poured out upon the ground, rose into hyacinthine flowers. . . . All nature round them became divine—one harmony of power and peace. The sun hurt them not by day, nor moon by night. . . . Sun, and moon, and earth, and sea,—all melted into grace and love. . . . And from all came the help of heaven to body and soul; a strange lifting the lovely limbs; strange light glowing on the golden hair; and strangest comfort filling the trustful heart, so that they could put off their armor and lie down to sleep—their work well done, whether at the gates of their temples or of their mountains; accepting the death they once thought

terrible, as the gift of Him who knew and granted what was best." (Vol. V. pp. 225, 226.)

Precisely what religious idea is here intended to be conveyed, it may be difficult to divine. Possibly the writer had no very definite conception of what he would say, and might have been puzzled to reduce his pictorial words to the terms of a theological definition. It would hardly be fair to deny some poetical license amid so much poetry. The general drift of the whole work of this great thought-builder must determine the intention of particular ornamental parts of it. Nor have we any occasion to affirm (perhaps it may be prudent just here to say) the strict orthodoxy of this gentleman, who is a religious author only incidentally. Certainly the main tenor of his dissertations goes to show his belief that, only through the power of the Holy Spirit of Christ, the world's Redeemer, can victory or peace come to human souls. But, in what channels outside of the ranges of an inspired Scripture, he may deem *that* power to have savingly exerted itself in the dim ages of the world's earlier probation, he has not formally acquainted his readers; nor do we feel anxious to know, supposing that some latitude of opinion is admissible upon this point.

The closing pages of the section on the "Truth of Clouds," is one magnificent flash of splendor. The author is running one of his exhaustive parallels between Claude and Turner, in this high and difficult region of the art pictorial, where the former was thought to have distanced all possible rivalry. But Ruskin carries the aerial field for his countryman in a style of chivalric combat to which the tilting of the old tournaments was only a small array of brilliance. It is our last selection; — sunset in tempest — serene midnight — sunrise on the Alps; all of them Turnerian paintings. Mark the closing turn of thought, from the painter's to the preacher's commission; pictures should speak also for God:

"As the sun sinks, you shall see the stormdrift for an instant from off the hills, leaving their broad sides smoking, and loaded yet with snow-white, torn, steam-like rags of capricious vapor, now gone, now gathered again: while the smouldering sun, seeming not far away, but burning like a red-hot ball beside you, and as if you could reach

it, plunges through the rushing wind and rolling cloud with head-long fall, as if it meant to rise no more, dyeing all the air about it with blood. Has Claude given this? And then you shall hear the fainting tempest die in the hollow of the night, and you shall see a green halo kindling on the summit of the eastern hills, brighter — brighter yet, till the large white circle of the slow moon is lifted up among the barred clouds, step by step, line by line; star after star she quenches with her kindling light, setting in their stead an army of pale, penetrable, fleecy wreaths in the heavens, to give light upon the earth, which move together hand in hand, company by company, troop by troop, so measured in their unity of motion, that the whole heaven seems to roll with them, and the earth to reel under them. Ask Claude or his brethren, for that. And then wait yet for an hour, until the east again becomes purple, and the heaving mountains rolling against it in darkness, like waves of a wild sea, are drowned one by one in the glory of its burning; watch the white glaciers in their winding paths about the mountains, like mighty serpents with scales of fire; watch the columnar peaks of solitary snow, kindling downwards, chasm by chasm, each in itself a new morning; their long avalanches cast down in keen streams brighter than the lightning, sending each his tribute of driven snow, like altar-smoke, up to the heaven; the rose-light of their silent domes flushing that heaven about them and above them, piercing with purer light through its purple lines of lifted cloud, casting a new glory on every wreath as it passes by, until the whole heaven — one scarlet canopy — is interwoven with a roof of waving flame, and tossing, vault beyond vault, as with the drifted wings of many companies of angels; and then, when you can look no more for gladness, and when you are bowed down with fear and love of the Maker and Doer of this, tell me who has best delivered this His message unto men." (Vol. I. pp. 260, 261.)

We have looked, with wishful eye, again and again at the last two chapters of the fourth volume, and at our waning space — if it might suffice to transfer to our pages even a barest specimen of their treasures. They are entitled, "The Mountain Gloom," and "The Mountain Glory." It would be difficult to find a nobler triumph of English prose, inspired with the truest poetic feeling, rich in most appreciative criticism of art and nature, and infused throughout with a religious power which bears on the writer as in the chariot of Elijah. Three pictures are framed into this grand setting which are as ten-

derly pathetic, as they are sublimely impressive — each suggested by the mountain scenery which the artist is rendering. They are the Death of Aaron on Mount Hor; the Death of Moses on Mount Nebo; and the Transfiguration on Mount Hermon. Pensively, and lovingly, and exultingly, the incidents are drawn with pencil dipped in the heart's warm sympathy, and the full light of Christian redemption shining over the whole delineation. But our limit is reached. We can only thus indicate where other spoils may be gathered by any who have not found the paths to this "land of Ophir." We have strung our beads on a different plan to that of the Athenian maidens who thread here and there a golden zechin into their necklaces of tiny sea-shells. We claim the reader's thanks for multiplying the zechins, and reducing, as much as practicable, the shells.

ARTICLE III.

THE HOLY SPIRIT IN TROUBLOUS TIMES.

Is religion true; in other words, are we under the moral government of God, agreeably to our instinct sense, or as taught traditionally, or as a consequent search into our moral nature and final causes instructs us, and as analogy confirms? Is the world fallen from original righteousness, and does it lose the sense of these realities except as it is awakened by Divine revelations and miraculous interpositions, as the revelations declare, and as experience and history give us practical assurance? Is it the universal tendency of the fallen world to deny, conceal, or obscure the evidences and doctrines both of natural and revealed religion, and to increase in wickedness in proportion to the increase of its supernatural enlightenment, as we learn from the successive judgments of heaven upon the guilty nations, and from the yet unfulfilled prophecies of Scripture? Is it experimentally certain, in regard even to regenerate men, as we must infer from their conduct and confessions in all periods, that without the renewing

or restraining agency of God they would decline into any supposable degree of wickedness from which recovery would be impossible? Is there a Holy Ghost proceeding forth from the Father and the Son, whose office it is to renew sinful men at God's good pleasure, and to preserve renewed men from final apostasy, — as the Scriptures plainly declare; — and is the work of the Spirit wholly gratuitous, as the Scripture also affirms, and as it must be if the above hypotheses are true? Then it clearly becomes us to think, and reason, and live accordingly, for no different or contrary thoughts, reasonings, or conduct of ours could possibly alter God's recorded plan of government, or our personal relations to it. God's truth could not be affected by our lie.

But these hypotheses are true; for they are but another form of expressing the literal facts of natural and revealed religion. If they are not true nothing could be known for truth by the moral instinct, experience, or revelation; language would be a false guide, and the visible universe itself and the Maker of it would be resolved into an idea. If natural and revealed religion consisting in these facts, and the natural and logical inferences which flow from them, are not Divine institutes, there is no alternative, in the last reduction, but atheism, — the crude and sensuous atheism of the past, or the refined pantheistic atheism that is now steaming up over the Christian world.*

They are therefore true. We stand upon them as *principia*, assured by God, known and settled, and acted on by the Church in all periods. We make them the basis of our following remarks on the theme in which they are all, as above, concluded: viz. the work of the Holy Spirit, and its peculiar necessity in "troublous times."

All the dispensations of God to mankind are distinct, but related and necessary to each other. The same God — Father, Son, and Holy Ghost — is in, and by, and through them all, but with diversities of operation. During the Old Testament age the Holy Spirit, invisible, was, as ever, the producer and sustainer of the Divine life in men, through the eternal Son; but the Divine presence visible and manifest was sometimes requisite to rouse the faculties of the stupid world, and produce a more sensible conviction of a moral government over

it. Since the Apostolic age we have no conclusive evidence of a theophany. Ours is strictly a dispensation of the Holy Spirit. Formal manifestations of God will occur only at its close, when Jesus Christ will be revealed from heaven in glory and majesty, to end the probation of earth, and set up a new and more exalted economy. Meanwhile the Spirit is sent or withdrawn, as God, in his incomprehensible wisdom, pleases. In the absence of the Spirit man is left to himself, — to the guidance of his own reason and the sustenance of his own strength; to elucidate the natural system of the world, and to interpret the revelations, by his own philosophies; to regulate his affairs by his own policy, and produce all practical results by his own mechanism. It is a breaking up of the connection between God and man, the natural and the supernatural, so that the law of cause and effect becomes our highest law, the production of natural happiness our highest rule, and the attainment of it our highest end. But, inasmuch as true wisdom is to be found only in the necessary relations of the natural and supernatural, and true virtue only in a loving agreement with them, and true happiness only in that true virtue, the consequence of such absence of the Spirit is falsehood, sin, and misery. It insures the perishing of our hopes at death, and “everlasting destruction from the presence of the Lord and the glory of his power when he shall be revealed from heaven with his mighty angels in flaming fire.”

I. We observe our need of the Holy Spirit subjectively; that is, a necessity consisting in our nature as it is.

That we may be better understood, let it be observed, beforehand, why we say that natural and revealed religion, — the body of Divine truths as first revealed, or as republished in the Holy Scriptures, is necessary: viz. because it could not otherwise be known, and a moral government could not be carried on, inasmuch as there would be no rule or standard of moral judgments. Man is clearly incompetent; for whatever may be supposed to have been true of him in his original and normal state, it is not now true: —

1. That man has intuitional knowledge of his relations and duties to God and to his fellow-man, or the course of the Divine government, in the present constitution and state of

things. The moral instinct is a sense of God, of right and wrong, of accountability, by which we are susceptible of knowledge. But it is not knowledge, for knowledge has its definable and more or less intelligible objects, — the actual relations and duties of moral beings, an actual rule and government over them, and a providential ordering of affairs, — all which are not mere abstractions and images, but matters of fact and practical. The sense is innate, — we cannot get behind it. But knowledge is experimental, or hypothetical, or speculative — all implying an exercise of our reasoning faculties, — or it is superinduced by revelation.

2. Experience is insufficient. For we are parts of a vast and incomprehensible system. Our relations and duties stand in an infinite series which exceeds our reckoning, and could not be brought within the comprehension of the human mind. Besides, when we grow beyond the province of instinct which is less active in man than in the brutes, our experience is slow, painful, confused, uncertain, complicated, conflicting. We die before we learn to profit by it to any considerable extent. We cannot transmit it to the next generation, but only the record of it; and the history of our experiences succeeding generations know not how to interpret to any valuable purpose till they have had a similar experience on their own account, when it is too late to interpret it to any saving benefit, so that the world, in this respect, would but roll the stone of Sisyphus to the end.

3. Yet more futile are speculation and hypothesis. For these are the product mainly of the imaginative reason, and the imagination, as things are, is but little better than an *ignis fatuus* to mankind in general. Subordinate to an infallible guidance, it is doubtless a great auxiliary to knowledge, wisdom, and virtue. But otherwise it cheats us by its decorated fictions out of all realities, and ultimately our salvation. Shall we resolve by a conjecture the problems of God's natural and moral government? Who has not become more confused and perplexed the more earnestly he has attempted this solution in the highest exercise of the speculative powers? "It is as high as heaven; what canst thou do? deeper than hell; what canst thou know?"

4. But what is most to be considered is, that in the present

abnormal state of the world, every man of it is a depraved being, ungodly, selfish, appropriating, in derogation both of God and his neighbor; that the different individuals, families, tribes, nations, and races of men have their respective peculiar propensities to evil; that these propensities naturally tend to disturbance, irregularity, and destruction, to the perversion of truth, the annihilation of virtue, and the defeat of the ends of moral government. This tendency would become effect notwithstanding the hindrances which our instinctive, inductive, or speculative reason, or any consideration of expediency and utility should interpose, without the clearer light and more authoritative sanctions of natural and revealed religion. This is made historically evident by the character and condition of those individuals, nations, or races on which this light has not shone, or in the exact ratio of its obscurity; — as Paul has written.

5. Moreover; natural and revealed religion, with their miraculous attestations, affirm their own necessity on the above grounds. They profess to have been given to the world, and to have set up their respective ordinances and institutions because, otherwise, the knowledge of our relations and duties would be mainly impossible; the world would settle into general sottishness and brutality, and the ends of its reprieved and probationary state, as proposed by religion, could not be attained.

6. Furthermore, there is authentic history, from the earliest periods, that, as religion could not have been reasoned out, in consequence of the perversion of the human faculties by sin, so actually it is not the product of human reason, but is a tradition, through the generations, from those who received it from God himself because of its alleged necessity for the guidance of mankind.

All this is indeed a humiliating and fearful account of the nature and effects of sin. But sin is not the less real because it has wrought such evil to the world; and the account of it, as given by religion, is no disparagement to religion which, while it simply describes and illustrates the evil, proposes, at the same time, the only possible, and, if men would accept it, an all-sufficient remedy for it.

But, natural and revealed religion being given, it might be

imagined that they who enjoy the light would need no further supernatural interpositions, the hypothesis being that truth, agreeably to the natural laws of mind, has power sufficient of itself, when duly ascertained, for the guidance of the world.

But of all such theorizing the revealed doctrine of the Holy Ghost is a sufficient refutation. The hypothesis and the doctrine cannot subsist together. No attentive student of Scripture could collate the passages which describe the office and work of the Spirit without a conviction that the true intent and meaning of Scripture, — the apprehension of it as it lies in the mind of God, and as he would have it received by us for our salvation, — can be gained only by the restoring agency of the Spirit upon the soul, and that the Spirit proceedeth forth from the Father and the Son because of this necessity. "No man calleth Jesus Lord but by the Holy Ghost." The logical meaning of the terms and propositions of Scripture a tyro may understand. But "the things of Christ," which they are intended to represent, are beyond the sphere of natural logic, and known only as the Spirit "taketh of them and sheweth them" to the mind. "The natural man discerneth not the things of the Spirit of God, for they are foolishness unto him, neither can he know them because they are spiritually discerned."

It is here, more than in any other respect, that the world fails in its probation; for the doctrine of the Holy Spirit, too refined for our earthly minds, casting down the pride of human reason, and exalting the holy and gracious sovereignty of God, is practically refused by mankind in general, and becomes an occasion of stumbling to the weak in faith. The sin of the world, now perhaps more than ever characteristic of the world, — the unpardonable sin, likely to issue in the world's catastrophe, — may consist in virtual blasphemy against the Holy Ghost. If it should seem hazardous to affirm this, it might be really more hazardous to deny it, in view of the remarkable tendency now becoming effect, the world over, to substitute speculative subtleties, false spiritualisms, and fanciful mechanisms for the Divine life, whereby the natural is made to usurp the place of the supernatural, — the man-god of the God-man.

We mean not that the work of the Holy Spirit is now, to

any great extent, in terms, denied; for there was probably never a period when there was a greater nominal profession of it, the terms of Scripture being even ostentatiously used to represent merely naturalistic ideas. The impulses of natural genius, the glow of the sentiments, the transcendent flights of philosophy, the refinements of taste, the magnetic arts of rhetoric, the play of the sympathies, the illusions of necromancy and clairvoyance, the dreamy visions of a New Jerusalem, and all that kind of excited and ambitious naturalism, were never so much as now baptized in the name of the third person of the Trinity.

Some pagans may have equalled or exceeded us in these subtleties, but they have not put a Christian sacrament upon them. Nor do we mean that in the less intoxicated and more conservative portions of society there is not much remaining of the true spirituality of religion, and enough to assure us that "the foundation of God standeth." But while more than we commonly suppose dishonor the Holy Spirit by mere affectations and pretences, too many good men are grieving Him away by a disproportionate and inadequate reliance upon his power. They yield unconsciously to the spirit of the times, and hold in less account his vital energy, than the means and instruments through which it is applied. It is not extreme to say that our propagandism itself, which we make our theme of self-gratulation, fails in some measure, as it does actually fail, of its desired and expected results, baffling our best concerted schemes, and disappointing our fondest hopes, by reason of this radical but unperceived mistake. We exalt a supposed *vis vitæ* — a life-giving power in truth itself — for the reformation of mankind, or we put it out of proportion to the Spirit who gave it utterance and alone makes it effectual in the soul. We accept the solecism of a natural ability and sufficiency of men for their own return to God, and so ingeniously and earnestly defend this fiction of the speculative reason, that it is now quite impossible to convince the generality, or adequately impress many good men, that it is not any political, ecclesiastical, or voluntary organizations, or learned criticisms, or ingenious expositions, or subtle essays, or tame public formularies, or independent private judgments, or stud-

ied oratory, or free common speech, but the Holy Spirit,—above them all, or it may be, in spite of them all,—who alone can restore or preserve the world. That projected, garnished, certificated element of a false theology reacts to hinder or defeat our best, and otherwise far more effectual designs.

It must be conceded that revelation, or, possibly, reason alone, would be adequate to our necessities, on the hypothesis which many of our speculative reasoners assume, and others inconsiderately admit, that man is as he was created, or that the fall, if the revealed account of it be anything but a myth, was not a fall but a mistake; and that it produced not a loss of original righteousness, as the Scriptures affirm, but an unfortunate proclivity to evil, which would be fatal without an extraordinary self-determination, an arbitrary resolve, a violent exercise of the power of a contrary choice, upon a comprehensive reckoning of the greatest amount of happiness. That hypothesis of course precludes the work of the Spirit, except artificially in producing a more persuasive rhetoric, or otherwise stimulating the intellectual and moral powers. It would be sufficient to leave Jonathan Edwards to confute it, if it were wise to rest any such question on the issue of philosophical dispute. He has certainly put his adversaries into difficulties which no metaphysical subtlety has yet been able to overcome, and which may be confidently regarded as insurmountable. But that the hypothesis is merely notional and baseless, we have the authority of a higher record. The revelation of the Holy Spirit, and his known work in the Church of God, scatter it to the winds. That it comes of “the will of the flesh and the will of man” and not of God, is affirmed everywhere in Scripture, and confirmed in Christian consciousness, without a note of question. So far as the men who magnify it against the Scripture, and affect to dignify their speculative schools accordingly, may be considered Christian, it contradicts their own actual experience, and if reduced to corresponding logical formularies, would confound them in their prayers. However artistically decorated, or triumphantly paraded, as new, improved, philosophical, comprehensive, and destined to prevail, it is practically false, and its prevalence would be fatal to the souls of men;

for God only who created the soul can create it anew in Christ Jesus unto good works. The instance of a self-creating, self-restoring man was never known since that one man in whom we all died, was expelled from Paradise, and the cherubim with flaming sword were set to guard the way of the tree of life. To assume the contrary, or anything that implies the contrary, and would be meaningless but in accordance with such contrary assumption, or to reason and act upon it, would be to assume, and reason, and act without a basis, except the basis of a mere philosophical conceit which is always likely to mislead us practically to an abyss.

God has given us the Scripture sufficient as a dogmatic foundation for a vital faith, and containing the substance on which a vital faith subsists. Accordingly we magnify the doctrines of the Bible. But the vital faith which accepts, interprets, appropriates, digests and assimilates the Scripture, is a gift of grace. God has given us a reprieve from death, a period of probation, and means of grace; and he puts upon us a corresponding obligation to repent, to believe, and obey the Gospel. And all this is to the end "That unto principalities and powers in the heavenly places may be known, by the Church, the manifold wisdom of God according to the eternal purpose which he purposed in Christ Jesus our Lord." But, in point of fact, we stand not in our probation better than our first father stood in Eden. "This is the condemnation, that light is come into the world, and men loved darkness rather than light." The word is nigh us, in our mouth and our heart, addressed to every faculty of our souls, but to believe with the heart we find not, except as the Spirit quickens us to a new life. We possibly acknowledge the Scripture as a Divine revelation, and make our boast of it, not less than the Jews in their day; but we bring it to the touchstone of our instincts, sensibilities, tastes; we circumscribe it within the narrow limits of a partial experience, or spin it out into the airy regions of romance, or reduce it to the nihilism of a mere intellectual idea. The simple childlike faith is wanting till the Spirit breathes upon the slain. We require the Scripture to speak to us, not as it actually does, directly and literally from heaven, but indirectly, and as we imagine, more philosophi-

cally, spiritually and pertinently, through a favorite master, sect or school; not to our wants and miseries, but our prejudices and passions. We would build up on it not a character, but a castle; not a residence for the Spirit, but a depository for our fruits and goods. We would adapt it not to the actual state of things as ordered in the providence of God, but to our political views, our partisan interests, our commercial enterprises, our very indolence and indifference. This is simple history. It is the history of the world that perished in the flood; of the generations that were dispersed from Babel; of the Jewish Rabbis, who made the word of God of no effect by their traditions, and the bewildered people whom they misled till the masters and scholars fell ignobly together in the same national catastrophe. The sermon on the mount testified to their folly, and the Roman legions executed their doom. It is the history of the Christian world, except Christ's "little flock," enslaved by the superstitions of the Vatican, or crazed by the fanaticisms of the Areopagus. It is the history both of Jews and Christians, boasting equally of their father Abraham, declaiming of their spiritual prerogatives, and expecting to reduce the distracted nations to a unity of faith, though actually becoming, all the while, more perplexed, discordant, and revolutionary, and feeding their volcanic fires till "the days of vengeance." So great is the infatuation of the human mind when God's Spirit is withdrawn. We substitute then our fictions for the simple doctrines of the word, our wishes and hopes for the lessons of experience, our foregone conclusions for the prophetic records, our mechanisms and expedients for the great power of God, till our local confusions become widespread, isolated evils complicate, the occasional constant, the partial general, and the consequent ruin sure. Such are the laws of fallen mind and of moral government, which have had their successive results and vindications in successive destructions and new creations since the world began. Yet the world without God's Spirit needs not the warning, and repeats its terrible experiences to the end.

II. We observe our need of the Spirit *objectively*; that is, in reference to the external difficulties of our probation.

Every abstract has its concrete. Whatever created thing

bath life hath also organization. Every soul has its body, and these are correspondent to each other, constituting the personal man. Even the Godhead is not personal to us but as it is manifested, — but a vague idea, an inappreciable subtlety, an *anima mundi*, a Pan-God, and the highest philosophy is virtually atheistic without an objective revelation; — as the Lord God walking in the garden, the angel of the covenant, the pillar of cloud and of fire, the Shechinah, the incarnate Son, the Holy Ghost descending like a dove, and the cloven tongues of fire. The devil is a mere idea, a myth, a figure of speech, but as he is embodied in a serpent, a Cain, a Judas, a lunatic of Tabor, a maniac of Gadara, a herd of swine, a witch, a mesmerizer, a necromancer, a clairvoyant, a bigot, a fanatic, or a demagogue. The spirit, whatever it be, good or evil, must take to itself form and visibility, or it would be a mere image, a conceptional form of thought, and not practically apprehensible; nor could any dispensation from a world of spirits be effectual or credible but as it should be demonstrated by facts. When, therefore, we lose sight of facts and realities in mere conceptions of the intellect, or images of the fancy, in myths, figures, and spiritualities, the body of truth dies, the vitalizing Spirit goes back to heaven, and we are carried captive by the “prince of the power of the air.” By like reason, when we interpret the body of truth which the Spirit has taken to himself in Scripture, and confirmed in signs and miracles from heaven, by our natural images and conceptions, and make our own dogmas and formularies rather than “the words which the Holy Ghost teacheth,” our guide, we commit, by another process, a similar mistake, and are left to “stumble on the dark mountains.”

How great these dangers of our probation growing out of the theories and systems, the formularies and platforms, the criticisms and essays in which we are prone to incorporate our sensuous or transcendental fallacies and sophistries, — our mistaken principles or romantic notions, our prejudices and our passions, our heated or our sluggish tempers, the genius of our tribe, our place, our clique, our sect, or party, — no man, without long and painful experience, can appreciate. But all may learn something, if they will, from the confusions, discords, and strifes of earth, the fearful failing of men's hearts, the roaring of the

sea and of its waves, when the Holy Spirit is withdrawn. It is a shallow mind that does not in measure apprehend them. It is a hard heart that is not affected by them; and it is worse than madness to make light of them. It is both madness and folly to dream of overcoming them by mechanisms and contrivances, by a higher type of philosophy, or a more persuasive rhetoric, by compromises and coalitions, by overturnings and reconstructions, without the great power of the Holy Spirit in renewing the souls of men.

No uninspired man has better understood or described these dangers, the idolatries of the sense or reason, so far as they affect our natural knowledge, than Bacon. Yet, in the light of Christ Bacon himself is seen to have been an idolator, and but little better than the speculatists and idealists who have essayed to run him down. His inductive gravity sinks him into an abyss, while their speculative levity dissolves them into air. There is only this difference:—his castle was built upon the earth, and theirs is in the clouds; and his ruins will be always visible, while theirs vanish successively like mists of the morning.

These opposite schools, and the varieties that grow out of them, have had their correspondences in all periods of the pagan, Jewish, and Christian histories. They increase in number, variety, activity, and effect, as the world grows old in sin. They multiply their complications and distractions till revolutions become as necessary in the moral and social worlds as thunder-storms in the physical, to destroy the miasmata of a poisoned atmosphere. Their Augean stables can only be cleansed by floods of wrath. God's elect could not be gathered in, nor honest inquirers be saved, from the plunges of scepticism and unbelief, nor the groaning and travailing creation be carried forward to its destined hour of deliverance, but for judgments that thunder forth the personality of God, and make new openings to the buried-up simplicities of his word. Cromwells must purify the State, Sir Matthew Hales the courts of justice, Luthers the apostate church, and whoever can the schools where our tallest idols are enthroned, till, after actions and reactions that would otherwise shake the whole social fabric to pieces, the angel in the midst of heaven swears that there

shall be time no longer, and He whose right it is takes the government on his own shoulder.

If the printing-press did not diffuse the truths of God's word, whereby the few are saved, as well as the fallacies of men whereby the many are destroyed; if the true Gospel did not by its incidental influence upon bad men, temper the passions which it does not overcome, and modify the errors which it does not correct; if some flowers of paradise were not transplanted to bloom, here and there, though but to die, in the deserts of this world; if, over the central fires of earth, and deformities of its rugged surface, or beneath its frosty or murky atmospheres, there were not some verdant oases and refreshing fountains; and if, for the better discipline of this mixed state, it were not appointed that the tares and wheat should grow together till the harvest, — a true man would then be, as he is now sometimes tempted to be, impatient of the present state of things, and be driven from the shallow optimism of an undiscerning philosophy to the opposite extreme of misanthropy and despair. If the Holy Spirit were quite withdrawn from earth, so that the good things which remain were good but to the eye or the mind, while they were disappointing to the heart, he would conclude that the apparent good was but evil in disguise, and that a state of barbarism is better in its ignorance than the highest civilization with its false enlightenment. If we did not believe in Christ, we should accept Rousseau. That bad man reasoned more consistently on his false principles, than many religious men do upon their admitted facts. But, however, in view of accumulating infidelities, inconsistencies, the oppositions of false science, and the consequent aggravated difficulties of finding the way to heaven, one could almost wish to see the issue of the great conflict that is going on, and would tire of the delay if the Comforter were quite withdrawn. If he could not at times repair to Bethany to find a few beloved sympathizers there, or drink of Siloa's brook fast by the oracle of God, or if there were no aged Simeons and Annas yet waiting in the temple for the promised consolation, he would think it better for the conquering legions of the uncircumcised to do their destined work at once, and cut short the days of trial. Without God's Spirit he would sooner see the end of the world now, content to lose all its gay parterres

and pleasant pictures, its splendid theories and magnificent reforms, its gorgeous processions and jubilant shoutings, and its horoscopes of hastening perfectibility and glory, than that it should run, as it has done, successive rounds of more aggravated rebellion against God. Better see to-night the sign of the Son of Man in heaven, introducing new heavens and a new earth wherein righteousness should dwell, than dip in our western waters down to the sun-rising, and go round again, or round and round indefinitely with similar results. And results would be similar without the Holy Ghost. And the Holy Ghost could not restore the world without a greater dispensation of his power than has yet been given, or than is promised, as Providence now seems to indicate, till that sign shall be revealed.

But more familiarly: — If religion be true, then, on supposition of the withdrawal of the Holy Spirit, there would be no true Church. If there were no true Church, there would be no organic Church; for it is not to be thought that, without the conservative power of true religion, any profession of it would long continue in the world. Even Rome owes its preservation to the little light and salt that remain in it, — not in its despotisms and higher orders, and not in its crushed and degraded masses, but the few between them where yet the great Mediator lingers. If there were no true Church which is really Christ's, and no organic Church which might contain some that are his, the fire would descend; for it waits only for the fulness — the complement — of the little flock to be gathered in. But if, without the Spirit, there could be an organic Church, it would be merely a natural society, no better than any other natural institution, no better than the old academies, which were no better but worse, and greater betrayers of the people, for their very subtleties and refinements, as Paul has shown. And the corresponding natural institutions around — social and political — the light that was in them having become darkness — would be held together only by selfish principles, and their common centrifugal tendencies would be counteracted only by the attraction of the common central falsehood, making a greater common ruin when the final explosion should occur. But, suppose that in such a state of

things there could be an honest inquirer after truth, desirous, as any man without the Spirit could be, of knowing the mind of God ; what would be then his chance among the existing idolatries of the God-forsaken world ? According to the supposition, he has yet found in the family, school, or church, nothing to confirm or satisfy his laboring spirit, and is vainly striving to reduce to order the loose, inconsistent, and contradictory instructions he has received. He is further from rest than when he followed his instincts in his mother's arms. Everything that he goes on to learn does but convince him that he is learning nothing, or nothing that is true ; for the various teachings cannot be reduced to a common measure, or harmonized by a common principle. Suppose these teachings the best that can be, according to the natural order, yet, out of relation to the supernatural, which is of God alone, — and God's teachings in religion being interpreted to him not by faith which is of the Spirit, but by the natural reason which is infinitely short of it, — he is only deeper in the labyrinth without a clew. Let his learning be of theology, ethics, politics, philosophy, science, or literature, yet, being no higher than the natural, it is, of course, limited, partial, one-sided, perplexed, inconsistent, or contradictory. He becomes sensuous, sentimental, empirical, speculative, ideal, romantic, just as temperament, associations, or other accidents affect him. Or he mixes these ingredients in an indescribable medley of sophistries and ambiguities, his life is wasted among these delusive and unsatisfying idolatries, and he goes to his grave puzzled, hopeless, and distracted. Or if he have force of principle enough to leave the camps of the uncircumcised, and stand upon the grammar and logic of Scripture, where only any prudent man will stand for a positive and doctrinal foundation, yet, without the Spirit, his grammar and logic, his literal doctrine and his orthodox creed, are a dead letter. He becomes a hard-faced bigot, or a snarling ascetic, or a cold and persecuting devotee, or a stolid indifferentist, or a licentious epicurean, or what is most likely and worst of all, a politician. This we hold to be a universal necessity when God's Spirit is withdrawn, and as far as it is withdrawn, from the fallen soul.

But, happily, though we thus speak, this fatal blindness oc-

curs not till religion is absolutely dishonored by the substituted traditions and conceits of men. So long as the sanctuary is not wholly desecrated, and the sacred fire goes not wholly out upon the altar, and while the abomination of desolation stands not yet in the holy place, there is hope for the honest and ingenuous inquirer. His prayer for the Divine guidance will not be absolutely in vain, and in proportion to his difficulties even may be his victory and glory. The harder study will be rewarded by a more comprehensive knowledge; the agonizing conflict of the soul will issue in a greater confidence, and the deeper sorrow in a more heavenly joy. In such a school were trained the Augustines, Bernards, and Pascals, the Luthers and Melanctons, the Calvins and Edwardses, the Bunyans and Baxters of all times, who have temporarily rolled back the tide of unbelief, and given another respite and breathing-time to the agitated world.

III. We observe our need of the Holy Spirit in view of the reciprocal influence of these subjective and objective difficulties, or their antagonisms, in our present probationary state.

But here we should keep steadily to our foundation:—viz., that natural religion as republished, and revealed religion originally recorded in Holy Scripture, are true, and the standard and critic of all other related knowledge, and the only sufficient guide of life; that the natural is practically futile or inadequate without the revealed; that they are necessary parts of one comprehensive system; that though, grammatically and logically, they constitute a sufficient and the only adequate dogmatic and intellectual foundation, yet they are not received and accepted in their vital meaning and intent without the work of God's Spirit in the heart, bringing the soul into correspondence and harmony with the plan of natural and moral government therein dogmatically described, and historically and prophetically illustrated. The work of the third person of the Trinity and its necessity are assured to us practically because the naturally idolatrous affections of the heart express and clothe themselves in formal systematic idolatries of the mind and life, whose combined, reciprocal, or antagonistic action would otherwise be fatal to true knowledge, wisdom, or virtue, and consequently destructive to all the true interests of men.

We lately read a little book, remarkable as Luther's manual, and worthy to be the manual of every student or Christian, who can read it with proper intelligence and caution. It contains the germ of that great tree — the Protestant Reformation — which has spread out its boughs to the sea, but is now so ingrafted with human conceits that the original fruit — the staple — which keeps summer and winter, hardly affords a specimen. That little book runs up to the very line of mysticism, but without overstepping it, where a wise man, as Luther was, may find, in the mediator Christ, a standpoint for observing both the interior and exterior of things, the essential and the formal, and for discerning truth on both sides of it. The book touches not our subject, but it suggested some characteristics of the present state of things, and particularly how the false god — the man-god — which it describes, has now become extensively enthroned in the natural mind — both the learned and the popular mind — and has embodied itself in the current systems of the times, just as under another type it had set up the Romish idolatries which Luther measurably exploded. We were led on to reflect how the respective idolatries of Rome and of declining Protestantism are now insensibly consummating that apostasy of the last times of which the apostles so emphatically speak, and are likely to produce a revolution of which that of Germany, and even that of Jerusalem, were but types and shadows. Thus : —

The false god, during the Romish millennium, embodied itself in a sensuous idol — the product of the empirical and inductive reason — which subjugated the mind of the Christian world mainly to sensuous ideas and corresponding sensuous interpretations. Its oracle was single — the papacy — and its instruments the despotisms of the Church and State. It moulded society to earthly forms and carnal ordinances. Its practical system was one of mere æsthetics. It washed away the sin of the soul by baptismal water ; it justified by a transubstantiated Christ, and sanctified by alms and penance. Its light was waxen, its glories were painted on the canvas, and its victories were celebrated in processions. It rose not by the experimental reason above the objects of sight and touch, and interpreted not God beyond the limits of an enforced tradition. The Christ

of sensuous nature could be only a ritual Christ, and a ritual Christ alone is Antichrist. Rome could get no higher, by a necessity of the fallen soul. It must become, as it did become, without a supernatural faith, only the man of sin. The god-man was out of sight because out of the affection of the carnal mind:—it was only by restoring the supernatural faith that Protestantism gained its position in the Christian world.

The false god, in our Protestant period, is an idol more refined and spiritual. It is embodied in the products of the speculative reason which subjects the mind to imaginative ideas and figurative interpretations. Its oracle is not of sense but ethereal, a spirit of the air, involved in mists and shadows, intangible, indefinable, evanescent, but breathing, as it must to earthly beings, through earthly representatives—the philosophers of the universal reason—the Pan-god—whose organs and interpreters they are. In its highest subtlety it rises above earthly forms. It is superior to rites and ordinances, to helps and governments. It wants not an outward organization, nor a resurrection body. It cares not to instruct by emblems, to interpret by symbols, to affect by sacraments. It would dash earthly structures, and reinstate Paradise in the yet accursed wilderness of sin, by clothing the desert with ideal beauties, and peopling it with spectres of a heated fancy. It would realize, in imagination, what cannot be realized by flesh and blood, or what, during the probationary state, can never be realized at all—a perfect state; for a perfect state of man implies a perfection of the whole humanity, and humanity is not perfected by sense alone, nor by spirit alone, but by soul and body reunited and glorified at the resurrection of the just.

This idol of our Protestant age is equally an Antichrist with that of Rome, and more dangerous, because more refined. Rome made a god of the material. This is a god of the intellectual; the one a palpable image, the other an impalpable, but both really an image and not a reality. The one degrades the divinity of Christ, the other dishonors his humanity, and refines both divinity and humanity into an impersonal idea. Between them both the god-man is as though he was not, and our redemption fails; for what is the cross as a mere crucifix, on the one hand, or as a phantom, on the other?

But it concerns us most to speak of the dangers naturally resulting from our speculative idolatry. They are known from their likeness to the false divinity. Truth is diffusive; falsehood is appropriating. Our idol would make everything its own, for its own selfish ends. It appropriates God himself—the Divine intelligence—the universal reason. It stands on the profession of the universal reason, which is a false assumption; for the universal reason is an abstraction, a mere name, except in relation to a universal, that is, the absolute mind. If then a property of universal reason belongs to man, whatever part of the universal reason he possesses is a part of God. His intelligence is God's intelligence; his mind is God's mind. Then also God is composed of parts, and is diminished, just according to the number of his parts which constitute other intelligent beings,—which denies God, and is atheism; or other intelligent beings are God himself, existing and developing himself in such innumerable forms,—which is pantheism, and a virtual appropriation of the Divinity. It affects the Divine attributes as represented in the objects that strike our senses, or as produced by the speculative power. It says, "I am God." It is a cosmogonist, a cosmologist, and a cosmopolite. It creates worlds, and gives the true account of them, and orders them, and overturns and reconstructs them according to its illuminated ideas. It says, "I think, and it is done; I will, and it stands fast."

It appropriates the word and government of God. The truths of natural and revealed religion are claimed to have been thought out beforehand by the *à priori* faculties, and to fall within the natural compass of its philosophy. Redemption, the Trinity, the atonement and regeneration, are but what it could have concluded by the speculative power, and are to be accepted only as they are reduced to its ideal measure. They are true, not because God reveals them, but God reveals them because they are true; and the revelations are credible, inasmuch as they are the reflections of our inner light, and only as far as they are so reflected. "What receives the Bible?" asks one of its masters. "Is it not that power within us which, recognizing the true, the beautiful, the good, the grand, the holy, the Divine, wherever it is, recognizes it in Scripture as it does in nature, and in the conscience, and in the soul which is

also a Bible in its own way." Of course what cannot be reconciled to this Bible in the soul is concluded to be not Divine, and the language which describes it to be but costume and drapery, not intended to represent literal realities, but to figure forth or adorn more spiritual creations, or bring them nearer to the apprehension of dull and unilluminated minds. The book of God is held to decide not, grammatically, what God does, or says he will do, but, philosophically, what he must have done, or how, or how he ought to do, and to govern that his government may commend itself to its enlightened expounders, and through them to the people whose only sufficient guides they are. And this philosophy scorns all questioning of its infallible decisions. If we ask for signs and evidences of its Divine authority, it puts its magic arts in the place of miracles. It makes its dead men speak through its twice-dead media, and bring responses from the spirit-world, in denial of the literal word. It substitutes its galvanic play upon the nerves for the promised agency of the heavenly Comforter, and when we ask for a restored body it projects an insect transformation. It never brings a Lazarus from the grave. It virtually denies a resurrection, — a palingenesia equally of the earth and man.

It appropriates the professed people of God. It beguiles them by its subtleties; it bewilders and captivates them by its sophistries; it inflates them by its flatteries; it overpowers their judgment by its large professions; and subjects their conscience by the force of its popular opinion. They are enrolled under its banners; they tread to its music; they fight its battles; they celebrate its triumphs. They translate and publish its dogmas. They give currency to its improved versions, its affected criticisms, illuminated theories, rational and comprehensive systems. They profess to adapt Christianity to the taste and genius of a progressive age, and thereby to gain the world now too cultivated for primitive simplicities, too curious for primitive realities, too aspiring for primitive successes, and too near its perfect state to be under any possibility of failure or mistake.

It appropriates the Holy Ghost. "We believe," say its apostles, "that in Christianity all truths are contained; but these eternal truths ought to be approached, disengaged, and illustrated

by philosophy." Again: "Christianity has a form of mystery which I revere; but it has also a form of scientific exposition, and I am its organ and interpreter." But more directly, says Cousin, "if one takes the alleged teaching of the Holy Spirit to be the mind of God, it is after all the reason that decides whether that teaching of the Holy Spirit is the mind of God." The speculative reason, then, and not the Holy Spirit, is the ultimate critic, and faith is not a superinduced principle, a new life of God in the soul — a gift of regenerating grace, — but a product of the new philosophy. The practical consequence is that every man's excited imagination is regarded as an effect of Divine afflatus; that every enthusiast and fanatic, every inflated itinerant and blustering declaimer is an oracle; that Herbert of Cherbury had as real an inspiration as the disciple who leaned on Jesus' bosom; that every religious frenzy or spiritual mania that inflames society is a revival of religion; that Luke's account of the day of pentecost, or Edwards' narrative of "the great awakening," has a correspondence in the holy roll of New Lebanon and Enfield, the gastric revelations of Emanuel Swedenborg, or any other of the Platonic hallucinations of the natural mind. Such idolatries cannot but react to confirm and settle hopelessly the idolatrous affection. We say hopelessly, for the sin against the Holy Ghost can never be forgiven.

It appropriates man. Man is peculiarly the property of God, and is no otherwise his own or at the disposal of another than as God appoints, in reference to the ends of his moral government, for "God hath made of one blood all nations of men, for to dwell on all the face of the earth; and hath determined the times before appointed, and the bounds of their habitation, that they should seek the Lord if haply they might feel after him and find him, though he be not far from every one of us; for in him we live, and move, and have our being."

In this and corresponding summaries of doctrine it is made evident that all men are made and constituted of God, of one stock and genus, but with species, varieties, orders, and individuals, in great circumstantial diversity; that they are, at present, alien from God in a fallen, abnormal, darkened state; that their respective places, relations, and conditions are all of

Divine appointment with reference to their preservation in a probationary state, and their possible recovery; that God dispenses light to them, in successive periods and epochs, for their guidance, agreeably to principles, methods, and ends of moral government not otherwise comprehensible by the disordered faculties; that they are accountable to him, and to such agents and messengers as he ordains and appoints to be his ministers and executioners; that they have no rights, privileges, or immunities independent of his sovereign will; that he bestows his favors upon them, or withholds them, as he pleases, upon his absolute knowledge of the character, relations, and necessities of the different individuals, families, states, nations, and races of men, and with a view to such results as shall best show forth his own perfections as a moral governor; that their happiness is not an end, but only a stated consequence of their falling in with his plans and purposes as he sees fit to teach them by natural or revealed religion, in their several ordained spheres of moral trial and discipline; that any violation or misuse of these constituted relations is an infringement of rights which exist alone and absolutely in him, and will be punished by the present overturning of sinful states and nations, and the everlasting destruction of the sinful individuals who compose them, as personal moral agents, in the world to come. So religion incontrovertibly teaches and asserts — all fictions and theories of men to the contrary notwithstanding, — and it cannot be refused or evaded without a virtual denial of the sovereignty of God.

But our man-god — the idol self — virtually assumes and appropriates this absolute right of Jehovah; the sensuous idol by a brute force, and the spiritual idol by a speculative fiction. The one affects its own might as the true right; the other its own ideal reason. They are both equally subversive of the Divine government, since both the strong arm and the wild imagination that practically resolve this question of right, are man's, — an ignorant, sinful, and dependent creature, — and not God's whose prerogative it is to rule and govern according to the counsel of his own will. They both violate the constituted relations of the Divine providence; and so far as not restrained and modified by the word and Spirit of God, or limited and tempered by the incidental and collateral influence of renewed

men, they tend to produce a premature destruction of the social state. The one constitutes itself a personal unit — a divine tyrant; the other an impersonal unit — an abstraction, a divine humanity; the one a rod of iron reducing the subject, for its own lusts, below his natural order; the other, for a similar end, elevating him, by a rampant imagination, equally above it; but both to the general disturbance of the comprehensive system, essaying to reach a perfect state of earth before the appointed close of its probation and independently of the work of the Holy Spirit. The one puts its own law in the place of revealed right; the other its own fictions in the place of revealed law — a “higher law” instead of the highest law. The one asserts restraint without liberty, with Hobbes; the other liberty without restraint, with the whole troop of illuminated devotees; both equally destructive of the divinely constituted relations of the fallen world, which can subsist only as God has ordained them, by restraint and liberty, liberty and restraint, — “mercy and truth meeting together, righteousness and peace embracing each other,” all the different orbs in their different spheres and various relations, wheeling in harmony around the glorious sun. The one is the monarch, the prelate, the father, the teacher, the master, using all inferior relations, not as God requires, for his glory, but that of the appropriating idol; the other is the people, the congregation, the children, the pupils, the servants, practically disavowing and renouncing superior relations, in obedience to an inner light, — the imaginary divinity within. The one is outward dependence on the creature; the other is independence both of the creature and Creator. The one is superstition lording it over God’s heritage, not to punish, reform, or elevate, but reduce to its own exorbitant purposes; the other is fanaticism, breaking thrones and altars in mad chase of the impossible chimera of a heaven upon the earth. The one is France to-day crushed under the heel of tyranny; the other is France to-morrow, drunk with liberty and revolution. So it is with every other nation; swaying destructively to this side, or that side, except so far as the Spirit of God moves upon its troubled waters.

Between these antagonistic idolatries which now more than ever are stirred up in “irrepressible conflict” for the final mas-

tery of the sin-destroyed world, it is not material, and it were possibly invidious to discriminate. But it should be considerably inquired by all Christian men on which side the dangers are the greatest. Hitherto the lessons of history have been mostly on the side of power. But, sometimes, reaction is, for a time at least, most fatal; and history has recorded enough, on the other side, for the warning of thoughtful men. The speculative demon has, as yet, had the briefest reigns, and the narrowest circuits, but the bloodiest issues. And that might always be presumed from its nature in the present constitution and course of things; for our pantheistic idolatry implies that every individual man, who is but a related part, is equal to every other part and to the whole, which is practically absurd and impious; for parts which are equal to one another and the whole are essentially a unit, and there is no unit but God. The new philosophy, which is not new, but revived from the dead vanities of the past, accordingly deifies the abstraction — humanity — and dethrones the reality — Jehovah. It virtually makes every man God to himself, the rightful governor of the world, and consequently, by the law of the fallen soul, it sets every man against every other man, and all men against God. Installed in learned systems and institutions, in governments and households, in the pulpit and the press, and diffusing itself insensibly among the people, ever acting, as it does, by its peculiar mesmeric power, to inflate, inflame, and exasperate individual minds, it would, of necessity, annihilate, by degrees, duties and responsibilities, rewards and punishments, and turn the world — the whole of it — without a reacting power of despotism, as it has sometimes, for a specimen, turned some small parts of it, into a hell. It would be an infinite *Siva* — a destroyer, resolving all things, for its own ends, and not the ends of God, into itself, breaking up all ordained relations, confounding all distinctions, violating all plighted faith, repudiating all engagements, rescinding all laws by which only the world, in its present sinful state, is held together, glorying in its alleged supremacy, defying all resistance, stretching to universal empire, seizing, enfolding, crunching, swallowing, till, like an almighty anaconda, reposing but occasionally for the destruction

of other worlds and systems, it would finally reënvelope all things in itself, and reign — the Pan-God — alone.

Such is not our God, nor ever shall be, even as Rome is not our God. We bow not down to a crucifix ; we soar not away after a gilded spectre. We acknowledge not God a block ; we honor not God a fiction ; but God a person — Father, Son, and Holy Ghost, — who leadeth Israel through a wilderness, and his little gentile flock, through a more difficult and dangerous pilgrimage, to the promised land ; not to temples made with hands, and not to air-built mansions in the skies ; but to a city that hath foundations, whose builder and maker is God, — “the New Jerusalem that cometh down from God out of heaven, prepared as a bride adorned for her husband.”

If now we take into our reckoning the extravagancies of the speculative reason, in connection with the short-sighted, partial, and, as at present, more positive and pretending deductions of the empirical, and their respective reacting or antagonistic influences in inflaming the selfishness of the natural mind, then, necessarily, without the Holy Ghost, the true Christ is crucified afresh between them, and put to an open shame. Then, also, the aggrieved spirit returns no more ; the people, like the idolatrous Jews of old, are without a vision, the ordained relations of the social state are broken up, and the ruin of all our natural hopes ensues. For, then, mediation and intercession, between the exasperated selfish antagonisms of the sense and reason, — the brute theology of Rome, and the evaporated theology of infatuated Protestantism, between the ethics of a blind necessity and the ethics of a self-determined will, between the politics of force and the policy of flattery and chicane, between the restraints of power and the licentiousness of liberty, measurably cease, and dogmas, theories, systems, men, states, nations, races, dash one against another. Then the mighty conflict of earth thickens, and when the rejected Christ has retired from the city and the synagogues to sweat in Gethsemane and weep at the Mount of Olives, then the unmitigated strife goes on with fiery rhetoric and vindictive blows, till rhetoric and blows give place to quicker instruments of wrath, disorganization reigns, fire-brands destroy in a night the work of years, the city and the temple fall, and the voice of sad lament echoes over the hope-

less scene of ruin — “ Oh, Jerusalem! Jerusalem! thou that killest the prophets, and stonest them that are sent unto thee, how often would I have gathered thy children together as a hen doth gather her brood under her wings, but ye would not. Behold! your house is left unto you desolate; and from henceforth ye shall not see me till ye shall say, ‘ Blessed is he that cometh in the name of the Lord!’ ”

ARTICLE IV.

MONICA, THE MOTHER OF AUGUSTINE.

THERE is not perhaps a more touching episode in all human history, than the story of Monica, the mother of St. Augustine, as related by her son, with all the reverence of filial affection and the tenderness of Christian love. Living in the fourth century, her piety was extraordinary for that age, and indeed for any. It is said that she “ converted her husband from paganism to Christianity by the example of her own virtues,” and certainly we have nowhere a picture of greater maternal tenderness than hers. Of her three children, “ Augustine from his cradle to his manhood, cost her the most anxiety, as at a later period, he afforded her the most gratification.” He has himself depicted with unsparing severity, and sometimes with an almost morbid self-reproach, his early errors, and his disregard of his mother’s anxiety and pious counsels. Throughout his “ confessions,” the glimpses which he gives us of this admirable woman, awaken the deepest interest in the reader.

He says of her, in commencing the recital of her life, — “ What I shall praise in her, was not her own work, but Thy gift . . . it was through the grace of Christ that she had the happiness to be brought up in Thy fear, in the bosom of a Christian family, and to become, by her piety, one of the ornaments of Thy Church.”

It would seem that Monica's educators strove above all to render her submissive, wise, and temperate, and that she was well prepared for the trials which she had to undergo in married life. Her husband, Patricius, to whom she was united at an early age, was of an extremely hasty temper, and not a pattern of fidelity to his wife. Yet she bore all his sins against her, with the utmost meekness, never suffering herself to irritate him in his fits of anger by a word or action, and believing that by the mercy of God "he would at length obtain both faith and chastity." Her expectations were not disappointed. Monica's wisdom and meekness were also conspicuous in all other family relations, and her advice was of great service to many of her friends in their domestic difficulties. Her home was in the small Numidian town of Tagaste, where Augustine was born in the year of grace 354. His mother "early impressed him with a sense of the enormity of sin," and strove to awaken in his heart that love of goodness which she herself felt so strongly. Far from being satisfied, like her worldly husband, with the reports of her son's intellectual promise, Monica reluctantly saw him depart from her to pursue his studies in Carthage, that luxurious and profligate city, for whose dissipations he had already but too much relish. Added to these dangers, she suffered the deeper grief of seeing him entangled in the labyrinth of Manicheism in which he groped blindly and persistently for many years. Monica "wept for him," he tells us, "more than a mother who was following her son to the tomb, for she saw him dead in the sight of God." While almost in despair at his immoral life, and increasing religious infatuation, this pious and simple soul was comforted by a dream, in which she saw advancing towards her, a young man clothed with light, who with a gracious and smiling countenance, asked to know the cause of her tears, addressing her in such a manner as to assure her that he sought her consolation, rather than the gratification of his own curiosity. Upon Monica's answering that it was the danger of her son's soul which she deplored, he bade her to be no more disquieted, saying to her "Where thou standest thou shall one day see him stand." Looking round, she beheld her son at her side. Full of faith that this dream was sent from heaven for her encouragement, she would not listen to Augustine's in-

terpretation of it ; that it prophesied her adoption of his belief. "That cannot be," replied she ; "for it was not said to me, 'where he stands, thou shalt stand,' but 'where thou standest, he shall stand.'" This reply made a deeper impression on Augustine than the dream itself ; nevertheless it did not turn him from the errors in which he had become so deeply involved ; and for nine long years Monica saw no fulfilment of her dream, — no answer to her tears and prayers. Almost in despair, she went to a pious bishop, and besought him to endeavor to reclaim her son. But this wise and prudent man refused to enter into any controversy with the wayward youth, well judging that the pride of opinion was still too strong in him to admit the prospect of any good result. "Let him alone," said he to Monica, "and content yourself with praying for him ; he will come to see from the perusal of their own books, the folly of those who have led him astray." And when still more strongly urged, with tears, to make some effort for Augustine's conversion, the bishop, as if worn out with her entreaties, answered, "Depart, and continue to do as you have done ; it is not possible that the child of so many tears should perish."

Monica's simple faith received these words as a response from heaven, and went away with fresh courage to renew her patient prayers.

But still disappointment awaited her, and "the constant anguish of patience" became almost insupportable. Augustine, then just entering upon manhood, and already professor of rhetoric at Carthage, formed the design of going to Rome, being pleased with the accounts which he heard of the youth of that city, as more docile and scholarly than those of Carthage. At this period, though he had begun to be somewhat dissatisfied with the Manichean system, he was still in great measure its adherent. His determination caused Monica the extremest grief. It seemed to her that her son, once separated from her, was lost to her forever. She followed him to the port from which he was to sail, ceasing not to entreat him to return home, and give up his intended journey, or else allow her to accompany him. Seeing that she was not to be moved from her purpose, Augustine persuaded her to pass the night previous

to his proposed embarkation, in the chapel of St. Cyprian, and while she knelt before the altar, and spent the dreary hours in prayers and tears, he secretly set sail with a favoring wind, and in the morning the distressed Monica saw—a speck on the horizon—the ship which bore away her son.

What wonder if her faith almost failed her at the sight? What wonder if she foreboded with anguish of spirit the total ruin of her unfilial child? What wonder if, in the bitterness of her disappointment, she forgot that God could save her son at Rome as well as at Carthage; by another's instrumentality as well as by her own; if in the intensity of her desires she "limited the Holy One of Israel," to her own short-sighted plans for the bestowment of the blessing.

"Man must ask, and God will answer; yet we may not understand,
Knowing but our own poor language, all the writing of His hand;
In our meagre speech we ask Him, and He answers in His own;
Vast beyond our thought the blessing that we blindly judge is none."

After a year's stay in Rome, which somewhat disappointed his high anticipations, Augustine was invited to Milan as a teacher of rhetoric. The pious bishop of Milan, Ambrose, was disturbed at the prospect of Augustine's arrival, knowing his opposition to Christianity, and the pernicious influence he would be likely to exert, and publicly warned his people against him. Nevertheless he behaved most charitably towards Augustine, receiving him with much kindness, and the latter was so charmed with the urbanity of the bishop, that he consented to hear him preach, and from being fascinated with the eloquence of his discourses, became interested in the truths which they inculcated, and at length an earnest inquirer into the doctrines of Christianity. Of Ambrose he says in his "Confessions": "It was Thou, O Lord, who didst by an unseen way, lead me to him, that he might open my eyes and lead me to Thee."

Monica, ignorant of the great change which was taking place in her son's opinions, but unable to withstand the longings of her maternal heart to see him, arrived after a stormy and perilous voyage, at Milan. "In the midst of the tempest, it was she who revived the courage of the sailors, and, assured by

a vision, confidently predicted their safe arrival at their destined port."

At this period Augustine was still far from acknowledging the truth. But he was no longer a Manichean, and this was a comfort to his mother, although she longed for more. "Assured that God would not fail to finish his good work, according to his promise, she replied to me with the tranquillity of a heart strong in faith, that she hoped that before she left this world, Jesus Christ would grant her the blessing to see me a faithful child of the Church."

Monica could not but entertain the profoundest gratitude and affection towards Ambrose, who was the instrument of whatever spiritual benefit her son had already received, and from whose holy influence she hoped much in the future. And Ambrose seems to have been deeply impressed with the piety of Monica. Augustine records: "He could not help repeating his praises of her whenever he saw me, congratulating me, that heaven had granted me such a mother." "Alas," he adds mournfully, "he did not know her son; or that this son doubted yet all that she believed so firmly, even thinking it impossible to find the way of life."

Monica seems herself to have been enlightened by the pious teachings and example of Ambrose, and to have been led to a greater simplicity of practice in religion.

Owing to the difficulty of obtaining a sufficiently long interview with Ambrose, whose time was almost constantly occupied with study and works of charity, to unbosom his difficulties and doubts, Augustine was obliged to content himself with attentively listening to the sermons of this great man, which convinced him of his mistake in believing the calumnies of the Manicheans against the Christian religion. He was led by degrees to search the Scriptures, but the light of truth dawned but faintly on his soul as yet, and he was far from being released from the dominion of passions, whose indulgence nevertheless caused remorse in his awakening conscience. Two years passed away in this conflict, — long and tedious years they must have been to Monica, who sometimes saw her hopes on the point of being realized, and again was plunged into distress by her son's relapse into sin.

But she did not wait in vain. The Hearer of Prayer was trying her faith, and letting patience have its perfect work, that He might give her a glorious answer in the end.

Augustine was living in a continual "torment and agitation of mind." He says: "Thou, O God, gavest no peace to my heart, continually wounding it with secret arrows, until by a spiritual insight, it arrived at last at some true knowledge of God. Thus, touched by Thy invisible and merciful hand, my swelling pride was humbled more and more, and the eyes of my mind, obscured and dazzled hitherto, were enlightened by a severe but salutary remedy in the misery which I suffered, and day by day received stronger sight."

Human nature will not submit its pride to the humbling doctrines of the Gospel, without trying first all the resources of its own nature, and calling all creature-helps to its aid. Augustine sought everywhere for consolation, except where alone it could be found, before he turned to the Bible and acknowledged "The entrance of thy words giveth light." In the books of the philosophers he had found much to interest him, but the reading of them had only increased his pride, while it failed to satisfy his conscience. Only in the Gospel did he discover that true religion begins and progresses in humility; "that a broken and a contrite heart" alone is accepted of God; and that He permits no flesh to "glory in His presence."

The conversation of two pious men, — Simplician and Pontician, — was also instrumental in the conversion of Augustine. On that memorable evening which he has so graphically described in the "Confessions," the latter had been speaking to him on religious subjects, and particularly of the Solitaries in Egypt. This night decided the conflict; he gave himself to God. Hearing a voice that seemed to say to him, "Take and read, take and read," in the midst of his agonized pleadings with God, in the solitary place to which he had retreated, he opened the Bible and read these words: "Live not in rioting and drunkenness; not in chambering and wantonness; not in strife and envying. But put ye on the Lord Jesus Christ, and make not provision for flesh to fulfil the lusts thereof." "I read no further; it was unnecessary; for, in fact, no sooner had I

finished those words, than the light of security seemed to spread itself over my heart, and the clouds of uncertainty to disappear." The whole relation is most interesting.

We have been thus particular in giving these details of Augustine's conversion, that it may be noticed what, as we have reason to think, was the part of Monica in it. It was not accomplished in the way she had expected;—otherwise she might not have been sufficiently humble in her rejoicing; yet she viewed it, as do we, as a certain answer to her prayers. But without doubt there are many cases, in which the answer to prayer comes in such a manner that we, not having Monica's lowliness of mind, are as much surprised and disquieted at the unexpected way in which it comes, as we are gratified at the bestowment of the blessing. We do not always "count the cost" of our prayers; we know not how, possibly, "a sword may pierce through our own soul;" as a necessary part of the fulfilment of them. We do well, when we entreat for any specific blessing to include in our petitions an entreaty that we may have grace to recognize and welcome the answer in whatever form it may come. Monica was doubtless expecting some more direct share in the work of her son's conversion;—God answered in a way that was farthest from her thoughts,—but *He answered*, and that was enough for her, as it should be for us, for the efficacy of her prayers was not less manifested, than if she had been the sole instrument of Augustine's conversion.

Monica's joy was unbounded,—her dearest earthly wish fulfilled, when she saw Augustine received into the communion of the Church, and united with her in a common faith. Perhaps her joy reacted too strongly on her frame exhausted by the long tension of hope and fear. We do not know, but the end drew nigh, and "*Nunc dimittis*" was already on her lips.

The mother and son resolved to return to Africa. Staying some days at Ostia, to make preparations for their voyage, a most delightful conversation took place between them, which Augustine has recorded, and which seemed her last legacy to him of instruction and comfort. "They were sitting alone together, and conversing with inexpressible sweetness" on the joys of Paradise. "As to me, my son," said Monica, at length, "there is nothing more that I desire in this world. What

should I do here, since there is nothing more to look forward to? There has been only one thing which has made me wish to stay a little longer: it was to see you a Christian before I should depart. God has granted me my desire; and beyond my hopes, for He has allowed me to see you resign all worldly good for Him, and become his devoted servant. What then do I here any longer?"

Five or six days after this conversation Monica was attacked with illness, which she was convinced would be fatal. "You will bury your mother here," said she to Augustine. "Bury my body anywhere, that may seem most convenient," added she; "give yourself no trouble about it; all I ask of you is that wherever you may be, you will remember me before the Lord." And when her children could not bear the thought of depositing her remains so far from her native land, she comforted them by saying, "We are never far from God; and I am not afraid that at the last day He will be slow to find me for the resurrection."

So died Monica, in the fifty-sixth year of her age, and the thirty-third of Augustine's, leaving him almost inconsolable at the loss of the parent whom he had just begun to understand and appreciate. We cannot follow him further. But we know that his whole life was sanctified by the memory of that mother, and the hope of their reunion in heaven—that the great things which he did for the Church, and for all time—in fact all that he became, were traceable, under God, in great measure to her faithfulness in prayer;—and we see how the last effort of his pen was to erect for her a more enduring monument than any worldly pomp can boast, in the affectionate recital of her virtues.

"Now Augustine in his bosom keeps the image of a saint,
Whose warm tears of consecration drop on thoughts of sinful taint.
In the home that knew him erring, a bewildered Manichee,
Minister at Truth's high altar, him that mother saint shall see."

"In the dreams of midnight, haunted by the ghosts of buried sins;
In the days of calm, the spirit, struggling through temptation, wins;
Monica looks down upon him, joy to bless, and gloom beguile,
And the world can see Augustine clearer for that saintly smile."

ARTICLE V.

INTELLECTUAL AND MORAL CULTURE IN OUR
PUBLIC SCHOOLS.

IT is well known that a great change, in a moral and religious point of view, has come over the character of school instruction in our land since the days of our forefathers. With scarcely an exception, all our public schools and higher seminaries of learning were, at the first, professedly founded in the interests of the Christian religion and piety. Harvard College, whose seal forever consecrates it *Christo et Ecclesiæ*, to Christ and the Church, resembled, in its early history, much more a theological seminary than a modern university. The object of the first Latin school in Boston, in 1635, was to raise up those who, "by acquaintance with ancient tongues," should be able to obtain "a knowledge of the Scriptures," and "to discern the true sense and meaning of the Original." The Enactment of 1647, establishing substantially our present free school system, — the first free school system in the world, — reads as follows: —

"It being one chiefe proiect of y^t ould deludor, Sathan, to keepe men from y^e knowledge of y^e Scriptures, as in former times, by keeping y^m in an unknowne tongue, so in these latter times by perswading from y^e use of tongues, y^t so at least y^e true sence and meaning of y^e Originall might be clouded by false glosses of saint-seeming deceivers, y^t learning may not be buried in y^e grave of our fathers in y^e church and Commonwealth, y^e Lord assisting our indeavors, it is therefore ordered, y^t every towneship in this jurisdiction, after y^e Lord hath increased y^m to y^e number of fifty housholders, shall then forthwith appoint one within their towne to teach all such children as shall resort to him to write and reade, whose wages shall be paid either by y^e parents or masters of such children, or by y^e inhabitants in generall by way of supply as y^e maior part of those y^t order y^e prudentials of y^e towne shall appoint, provided those y^t send their

children be not oppressed by paying much more y^n they can have y^m taught for in other townes. And it is further ordered y^t where any towne shall increase to y^e number of one hundred families or householders they shall set up a grammar schoole y^o master thereof being able to instruct youth so farr as they may be fited for y^e university, provided y^t if any towne neglect y^e performance hereof above one yeare, y^n every such towne shall pay five pounds to y^e next schoole till they shall performe this order."

Our State constitution, formed in 1779, makes it "the duty of legislatures and magistrates in all future periods of this commonwealth to cherish the interests of literature and the sciences and all seminaries of them, especially the University at Cambridge, public schools, and grammar schools in the towns," to the end that "wisdom, knowledge, and *virtue* may be generally diffused among the body of the people." And by a law passed in 1826 and still in force, it is made "the duty of the President, Professors, and Tutors of the University at Cambridge and of the several Colleges, of all preceptors and teachers of Academies, and of all other instructors of youth, to exert their best endeavors to impress on the minds of the children and youth committed to their care and instruction, the principles of *piety*, justice, and a sacred regard to truth; love of their country, humanity, and universal benevolence; sobriety, industry, and frugality; chastity, moderation, and temperance; and those other virtues which are the ornament of human society and the basis upon which a republican constitution is founded; and it shall be the duty of such instructors to endeavor to lead their pupils, as their ages and capacities will admit, into a clear understanding of the tendencies of the above-mentioned virtues to preserve and perfect a republican constitution and secure the blessings of liberty, as well as to promote their future happiness, and also to point out to them the evil tendency of the opposite vices." The time was when the chief text-books in our public schools were the New England Primer, the New Testament, the Psalter, and the Catechism. But now, in our schools, not only is religious instruction entirely dispensed with, but in some of them extempore prayer and the reading of the New Testament are expressly prohibited, and even the repetition of the

Lord's Prayer and the Ten Commandments is found in some places to be unsuited to a school-room. So that, at length, our schools have come to be characterized as "godless," at least by their enemies, and, it must be confessed, are, in fact and in truth, fast becoming so. And this state of things is justified by many persons and on various grounds.

And first: Some have asserted that children should not be instructed in any religious tenets or doctrines, until they first shall have arrived to maturity of understanding and for themselves shall be able to judge between right and wrong.

But this course appears to us as nothing better than a miserable and cowardly shirking of that responsibility which God has laid on every parent to bring up his children in the nurture and admonition of the Lord. To every parent and to every guardian of youth, Jehovah has said of his statutes: "Thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." As

"The dew-drop on the infant plant
May warp the giant oak forever,"

so in early childhood the mind is most impressible not only for good but for evil. And herein is manifested both the wisdom and goodness of God, in that, by enforcing the duty of early religious instruction and nurture, he has sought to forestall the evil by preoccupying the mind with the good and the true. And a heavy responsibility must rest on that parent, guardian, or instructor whose religious faith is so weak and unsettled, or of so little worth in his own esteem, that he dares not or cares not to teach it unto the children committed to his guidance and care.

It is, moreover, wholly impossible to bring up children, guard them how you will, perfectly free from bias in moral and religious matters. And even were it possible, we should yet deem it unsafe and wrong to do so, because youth, especially, about to enter upon life's perilous journey, need beforehand some fixed and settled principles by which they may be guided securely amid the difficulties and dangers of the way.

Besides, the falseness of the principle above advanced is evi-

dent from its conceded inapplicability to other and related matters. For, if children are to be taught only those things which they can understand and the correctness of which they themselves have the means of determining, then the range of their studies will be exceedingly limited, and the amount of their instruction will be almost infinitesimally small.

Stephen Girard embodied this principle of non-instruction in religious tenets in his testamentary provisions for the government of his college for orphan children, — a scheme which Webster justly branded as “derogatory to Christianity,” and as “mere, sheer, low, ribald, vulgar deism and infidelity.” And it was in full accordance with this infidel scheme, that the author of the “Age of Reason” wished, in his day, that the schools might be conducted apart from “priestcraft and superstition ;” or, in other words and as he meant it, apart from the influence of the Christian religion and the Sacred Scriptures.

But, secondly : It is sometimes argued that the school-room is not a fit place for religious instruction ; that there is no natural connection or congruency between the teaching of religion and the teaching of mathematics, geography, and grammar ; that the mingling together of profane and sacred studies in school would tend to diminish one’s reverence for the Bible ; and that the proper place for imparting religious instruction is in the family circle, the church, and the Sabbath-school.

But to all this we might, in the first place, deem it sufficient to reply, that, on the theory proposed, a large majority of the children and youth in our land would grown up in ignorance of their relations and duties to God and to their fellow-men, since they attend neither the church nor the Sabbath-school, and their home instruction, like their “street education,” is anything but ennobling and salutary.

But we remark, in the second place, that this divorce of moral and religious culture from our school education is unnatural and monstrous in itself, and would be fatally detrimental to all the best interests of the individual and of society at large.

And here we are led to inquire : What is a true and symmetrical education ? It is properly a *drawing out*, or a full and harmonious *development* of our whole being, physical, intellect-

ual, moral, and religious. Hence a complete education is something more than simple *instruction*, something more than a knowledge of the physical sciences, something more than a merely intellectual culture. "The end of learning," says John Milton, "is to repair the ruin of our first parents by regaining to know God aright, and, out of that knowledge, to love him, to imitate him, to be like him, as we may the nearest by possessing our souls of true virtue, which, being united to the heavenly grace of faith, makes up the highest perfection." "I hold," said Dr. Arnold, the late head-master of Rugby, the greatest teacher of this, or perhaps of any age, "I hold all the scholarship man ever had to be infinitely worthless in comparison with even a very humble degree of spiritual advancement." And again he says: "Mere intellectual acuteness, divested as it is, in too many cases, of all that is comprehensive and great and good, is to me more revolting than the most helpless imbecility, seeming to be almost like the spirit of Mephistopheles." What Arnold most of all desired to see in his pupils was "earnest principle" and "moral thoughtfulness." And what he especially looked for and required in his school was: First, religious and moral principles; second, gentlemanly conduct; and third, intellectual ability.

There is nothing, alas, in merely intellectual culture, which is incompatible with profligacy and vice. And hence no native strength of mind or mental attainments are a sufficient guard against dissipation, wretchedness, and ruin. On this point the "Confessions" of a De Quincey and a Charles Lamb furnish ample and most unequivocal testimony. Coleridge, also, perhaps the profoundest thinker the world has ever seen, was yet for years the miserable slave of a habit which he loathed and detested with all his soul. Often did he beg his friends to confine him within some dungeon's granite walls, that he might be preserved from temptation, and, in his vain struggles to resist such temptation, he suffered, as he averred, all the torments of hell. Through want of moral principle and virtuous character, some of the brightest intellects that ever graced the halls of learning have gone down in darkness and irretrievable ruin. Such minds as these were strong enough to suffer, but, with all their intellectual furnishing, were too weak to overcome

the power of established vicious habit. A vitiated appetite is stronger than a strong mind, stronger than our sense of right, stronger than our regard for health, stronger than our desire for happiness, stronger than our feelings of self-respect, stronger than all the laws of God and man, stronger even than the fear of God's eternal anger. But in most cases our evil habits are formed in youth, or in thoughtlessness and comparative ignorance of their true nature and consequences. Hence, as one important part of education, the child should be taught especially to rule his own spirit, — a task greater and much more important than the taking of any city. Alexander conquered the world, but was himself at last conquered by his own appetites. Thus, knowledge alone is neither wisdom nor happiness nor safety. The tree of knowledge is not the tree of life; and we may eat of the fruit of the one, and yet miserably live and miserably perish for want of the other.

There should, then, be for our youth, an education not only of the intellect, but also of the heart, "out of which are the issues of life." There should be an education not for time only, but for eternity as well; nay, the two should ever be blended together, and nothing in the spirit or conduct of our school system should cause our scholars to feel that a merely intellectual culture is, of all things, the most important and necessary. Even for success in this life, the virtues of temperance, frugality, and probity are quite as essential as acuteness of intellect or the attainments of learning.

As we have above remarked, the minds of children are easily impressible both for good and for evil. It is also true that children cannot be brought up free from bias, so that they will lean neither to the one side nor the other. And, therefore, unless they are kept and nurtured in the school of virtue, they will make most rapid proficiency in the school of vice. Dr. Arnold was accustomed to remark that he "saw the Devil in every knot of vicious, careless boys." Doubtless we all, at times, have been astonished to see how early children can learn the boldest language of profanity and impurity, language which might well befit the practised tongue of the vile and hardened. Now, against these wayward tendencies and hurtful practices in which youth are so prone to indulge, our schools should, at

least, furnish some partial preventive and antidote. A school which should be wholly destitute of moral and religious influence, we could deem as nothing better than a sink and fountain of corruption and death. School, under the best circumstances, is a place where not only a great deal of good but a great deal of evil is to be learned, and we have sometimes feared that, in many instances, the evil acquired vastly preponderated over the good. The greatest and indeed the only serious objection which has ever been urged against our public schools, is the fact that dutiful and comparatively virtuous children are there obliged to companion with the dishonest and untruthful, the dissolute and profane. Parents who would rather follow their children to an early grave than that they should become addicted to habits of profanity and impurity, are virtually necessitated to send those children, not for days and months only, but for years, to a place where the dread contagion is so liable to abound. But in this world, we suppose, there must be this moral exposure and peril. Snares and pitfalls are everywhere, not naked and forbidding, but, by Satanic art, baited and garnished over, and made attractive to the eye of youth.

As there is nothing in this world like starting right, where the way is so mazy and perilous, and the retracing one's missteps is so difficult, so it should be the teachers' aim to give their children a right direction for life, and encourage them in pursuing the right way. In the early records of Boston we read that, at a public meeting in 1635, "it was generally agreed upon that our brother Philemon Pormont shall be intreated to become scholemaster for the teaching and *nourtering* of children with us." As the gardener rears and trains and *nourishes* the delicate plant and tender vine, so should the teacher not only teach but *nourish* the children committed to his care, preserving them, as far as possible, from all adverse and hurtful influences, and lifting them up into grateful sunshine and the atmosphere of purity. Unless they are thus cared for and cultured, what wonder is it should they take a wrong direction, acquire ugliness of character, live to no good purpose, and, dying, leave few to mourn their departure as a loss?

But not less essential is morality to the individual's success

in life, than it is to the welfare of society and the State. Omitting, however, the discussion of this topic further, we hasten to the consideration of a third and final objection.

Namely: However desirable in itself may be the union of intellectual and moral culture in our public schools, it is yet wholly impossible on account of the multiplicity of religions and religious sects in our land.

There are, indeed, of religions and isms in this land, an almost countless number and variety. On these western shores there are now both Christian and Pagan temples, worshippers of Jehovah and worshippers of Boodh, Deist and Mormon, Atheist and Pantheist, to say nothing of the almost interminable divisions of the differing minor sects. Now it is, indeed, plainly evident, that in a school where the followers of all these differing religions and systems are congregated, the imparting of anything worthy of the name of religious instruction would be wellnigh impossible without offending the judgment or conscience of some. And yet we believe there is some common system of *morality*, which would readily command an almost universal assent. And of all the systems of morality which have ever been devised by man or for man, the Christian scheme, in all its depth and entirety, would be regarded by all candid minds as preëminently the best, and, indeed, as the only system which is worthy of being taught to our rising race. The writings of classical and pagan antiquity have been long and narrowly searched for some gems of morality, which, in their lustre, might compare with or outvie the plain morality of the New Testament. But thus far the search has been in vain. It has, indeed, at length been discovered that Confucius taught the negative side of the "golden rule," and that Platonism has sometimes commended humility as a virtue. But in the Christian Scriptures, these moral gems and pearls lie scattered everywhere, even on the very surface, and are not, as in the case of heathenism, buried beneath mountains of rubbish and nonsense, or oceans of impurity and pollution.

As the theoretical Atheist can have but little *conscience* in this or any matter, so he can as easily assent to the Christian system of morals as to any other, and the importance of some kind of morality will be as unhesitatingly conceded by him as by other

men. The Confucian, as we have seen, must yield the palm of excellence in morality to the Christian Scriptures. And the Jew, believing, with the Christian, in the Old Testament, yet admires the morality of the New, and while withholding assent from the Messiahship of Jesus, yet extols his character, and disavows the deeds of his fathers in putting him to death. And so, for aught we can see, the Christian system of *morality* may be taught in any school in our land by a Christian teacher, and with a religious and Christian spirit. And it is the manner and spirit of a teacher and his teaching, which, after all, is the thing of greatest importance. Gibbon, in his "Decline and Fall of the Roman Empire," wrote, doubtless, much which is true in regard to the early Christians, but the most of his famous fifteenth and sixteenth chapters, especially, was written in a sceptical and sneering tone. "My highest ambition," said Arnold, himself scarcely less distinguished as a Christian historian and philosopher than as a Christian teacher, "my highest ambition, and what I hope to do as far as I can, is to make my history the very reverse of Gibbon in this respect, — that whereas the whole spirit of his work, from its low morality, is hostile to religion, without speaking directly against it, so my greatest desire would be, in my history, by its high morals and general tone, to be of use to the cause without actually bringing it forward."

But thus far, in our school history, our only trouble in the matter of securing moral and religious culture for our schools, has arisen, not from Jew, Boodhist, or Atheist, but, strange to say, from one branch of the professed followers of our common Lord. The Papist, though doing less than others in support of our schools, has yet done the most towards banishing the Bible and religious instruction from them, and rendering them almost as "secular," "heathen," and "godless," as he sometimes declares them to be. And his plea for this is: that our English Bible is a Protestant, sectarian, and hence unfaithful, version of the Word of God. With quite as much truth and cogency, however, might the Unitarian aver that our Bible is a Trinitarian version, or the Baptist that it is a Pedobaptist version, or the Dissenter that it is an Episcopal version; and so each of these and other Protestant sects in turn might, just

as consistently as the Papist, demand the expulsion of King James's Bible from our schools. And as the dogmatic differences between some of the Protestant sects are really quite as important as those existing between the Protestant and Romanist, so each of these differing Protestant sects in turn might demand, quite as justly as the Papist, its proportion of the school-money, to be expended on schools of its own religious faith and order. We are thankful to the Divine Goodness, however, that no version of the original, if executed in good faith, can ever, in any essential matter, so obscure the truth of God's Word, that it may not be discovered even by the unlettered and the simple-minded. And hence, were it not for its barbarous English, we should not seriously object to the use even of the Douay version in our schools, by the children of Romanists, notwithstanding the sectarian notes and comments with which its pages are filled. If, however, the contending sects and parties cannot agree upon the use of any one version in our schools, a selection may surely be made, especially from the historical and preceptive parts of one or more versions, which, as a text-book of sacred history and Christian morals, shall be acceptable to all. This experiment was, many years since, tried in Ireland, though from some cause it did not there prove long successful. And now, in their national schools, the children are instructed in religious doctrines by their priests or pastors, either before or after school hours, and no child is required to receive, or be present at, any religious instruction which his parents or guardians disapprove.

The truth is, however, the Romish priests are not more opposed to the reading of the English Bible in our schools than they are to the study of history, or the reading of a newspaper. They prefer for their people intellectual darkness rather than light, and hence are opposed to their children's attending school at all, at least in company with the children of Protestants. Romanism, we suppose, never yet founded a free common school, never yet favored the promotion of universal intelligence among her people, fearing, doubtless, that her subjects, on becoming the more intelligent, would become the less tractable. And hence we fear that the Romish hierarchy will not readily come to any cordial agreement with us in reference to the support and conduct of our public schools.

The path of duty, however, for us is plain. Our English Bible, without note and comment, is not a sectarian book, and must not, in a Christian land and by Christian hands, be banished from the school-room. On the other hand, our schools must be made essentially unsectarian, and all the more abstruse and mooted points of Christian doctrine must be there ignored. Yet a Christian teacher, we think, need not and should not, in the religious exercises of the school-room, wholly ignore the fact of our depravity by nature, or the duty of repentance toward God, or the method of forgiveness through a crucified and risen Saviour. To maintain these simple yet fundamental facts and principles of the Gospel, is to side neither with Athanasius nor Arius, neither with Augustine nor Pelagius, neither with Calvin nor Arminius, and if any one cannot assent to these simple principles, he should, at least, in all fairness and honesty, at once disown the Christian name.

In regard to the reading of the Scriptures in the schools where children of Roman Catholics are attendants, we would have the teacher himself, as a general thing, rather than the scholars, read a short and appropriate selection; and if these readings are unaccompanied with comment, they can hardly be made to subserve sectarian ends. Extempore prayer does, indeed, offer some facilities for inculcating sectarian dogmas; yet, not to dwell upon the fact that the prayers of all good men who feel the need of prayer are substantially alike, we may rest assured that the judgment and enlightened conscience of the Christian teacher will, in most cases, prevent him knowingly from broaching anything offensively sectarian in his public addresses to the Deity. But one instance, so far as we are aware, has yet occurred in this Commonwealth, where a teacher persisted in giving sectarian instruction in school, and he was, in consequence, dismissed by the school committee.

The laws of this State not only demand the daily reading of the Bible in our schools, but also require that the teachers shall be persons of good moral character, and the superintending committees are instructed to require full and satisfactory evidence of the same. But moral character is connected with moral and religious principles, and hence, an inquiry into these principles may sometimes properly be made. A man, as a pri-

vate citizen may indeed aver that, for his religious faith, he is responsible to God alone, and may deem it impertinent to be questioned as to his religious belief. But when he becomes a candidate for public office, the case is greatly altered, and he cannot screen his character or his opinions from investigation and scrutiny. As for ourselves, we hold that a man who avows his disbelief in the Divine authenticity and inspiration of the Christian Scriptures, is unfit either to make or administer the laws for a Christian people, or to teach a school in a Christian community. Hence, in examining teachers, we have been accustomed to ask them whence they derived the standard of moral and religious truth, and what are their views as to the importance of exerting and maintaining a sound moral and religious influence in the school-room.

But has our state and government the right thus to seek and provide for the moral and spiritual welfare of its children? It is, unfortunately, not yet settled beyond dispute, whether the State was designed to promote physical ends solely or chiefly, or to promote moral ends as well. Nor, again, is it unalterably determined how far the power of the State may be used to control individual action, without, at the same time, trenching on individual rights. One fact, bearing upon this subject, is, at least, generally conceded: that Christianity is part of the law of the land. Our national constitution is, indeed, faultily silent respecting the Supreme Deity and the Christian religion, and no one could tell, from its perusal alone, except by inference, whether our national government is Christian or Pagan. But most of our state constitutions, and the laws both of our general and state governments, abundantly recognize the authority of the Christian religion, and thus, though the State be here divorced from the Church, it is not yet divorced from Christianity.

It will also be conceded, that knowledge and virtue are indispensable to the stability and well-being of a republican State. As now our schools are a state institution, and are immensely potent for good or for evil, so the State may justly demand that its schools, so far as possible, shall be alike promotive of knowledge and virtue. A State, moreover, which requires civil and judicial oaths of its citizens, should, at least, teach its children

the ground and obligations of such a religious and official ceremony. "No person," says Judge Story, "who believes that piety, religion, and morality are ultimately connected with the well-being of the State, and indispensable to the administration of civil justice, will contest the right of a society or government to interfere in matters of religion. The promulgation of the great doctrines of religion, — the being, attributes, and providence of God; the responsibility to him for all our actions; a future state of rewards and punishments; the cultivation of all the social and benevolent virtues; — these can never be a matter of indifference in any well-ordered community. It is, indeed, difficult to conceive how any civilized society can well exist without them. And, at all events, it is impossible for those who believe in the truth of Christianity as a Divine revelation, to doubt that it is the especial duty of government to foster and encourage it among all the citizens and subjects." We therefore infer it to be the right and duty of a Christian and republican State to furnish its children "the blessings of religious instruction, as well as the elements of secular knowledge."

Having thus endeavored to show the desirableness and feasibility of the union of intellectual and moral culture in our public schools, we shall, in closing, quote as germane to this whole subject, a passage from the last speech which Webster uttered in Faneuil Hall:—

"We seek to educate the people. We seek to improve men's moral and religious condition. In short, we seek to work upon mind as well as upon matter. And in working on mind, it enlarges the human intellect and the human heart. We know that when we work upon materials immortal and imperishable, that they will bear the impress which we place upon them, through endless ages to come. If we work upon marble, it will perish. If we work upon brass, time will efface it. If we rear temples, they will crumble to the dust. But if we work on men's immortal minds, — if we imbue them with high principles, with the just fear of God and of their fellow-men, — we engrave on those tablets something which no time can efface, but which will brighten and brighten to all eternity."

ARTICLE VI.

THE PROFESSOR'S STORY.*

IF the living counterparts of personages that figure in certain late romances were to be found, Mr. Barnum might make a rare addition to his tribe of nondescripts and *lusus naturee*. In "The Marble Faun" Hawthorne has embodied an ideal being: not man, nor animal, nor yet a monster. With exquisite art of language and a dreamy subtlety of imagination, combined with much profound thought, he has contrived to create this phantasm that flits to and fro, in the twilight realm between the actual and the mythological — as Rome, the modern city, meets and mingles with the Rome of far-off, former ages.

It is Hawthorne himself who says that Donatello is not a monster. But we must confess that upon our minds this creature, who is in form and intelligence and speech a man, and yet is assimilated to the sylvan growths, among which he glides, and to the animals, whose frisky motion he partakes, and whom by his presence he charms — this Italian Count, associating with English and American artists, but hiding those mysterious ears that are the evidence of his mongrel nature, produces an effect that is most painful. We hardly know whether to be sorry or glad when the human element in the hybrid being is more perfectly developed, even through crime; for helpless remorse seems hardly more pitiable than manhood so defective and mixed with contradictions. Perhaps such was the result which the author meant to reach — as his contribution to the conflict of ages. But we question whether Art is legitimately employed in teaching metaphysics through the medium of a monstrosity. Horace, long ago, sung in the "Ars Poetica: "

"Humani capiti cervicem pictor equinam
Jungere si velit, et varias inducere plumas
Undique collatis membris, ut turpiter atrum,
Desinat in piscem mulier formosa superne,
Spectatum admissi risum teneatis, amici."

* *Elsie Venner: A Romance of Destiny.* By Oliver Wendell Holmes. Boston: Ticknor and Fields. 1861.

Does not the poet's question point to the region in which representations of this incongruous kind belong? Are they not fitted to the fabulous and fantastic style where the object is to produce laughter, and not to the serious and truthful, where, if admitted, they can hardly be saved from exciting pity and disgust? A sensitive taste may even doubt whether *wit* is well employed in playing pranks with human dignity by exhibiting the monkey and the man in one shape confounded, as the animal and vegetable kingdoms meet and blend in the form of the Zoöphyte. Some who feel the charm of "The Midsummer Night's Dream," nevertheless would fain forbid that merry wight, Puck, from putting the ass's head upon the shoulders of Nick Bottom. Oberon himself will have to anoint their eyes before they fall in love with the picture of Queen Titania, fondling the disgusting donkey.

Dr. Holmes is a very different writer from Hawthorne. The "veiled voice" of the latter, the minor key in which his utterances are almost uniformly pitched, the misty moonlight that overspreads his page, are not characteristic of the former, who, in point of originality and power, is rapidly rising — if he has not risen already — to a place beside the author of the "Twice told Tales" and "The Marble Faun." The Professor *talks*, rather than writes. He brings himself and his characters face to face with his audience. His voice rings out most clear and most melodious, albeit there is sometimes a snarl in its tone, which impairs our pleasure in hearing it. He will have no "dim, religious light," no cloistered closeness around the rostrum from which he speaks, but bids every curtain rise and every window open, whoever in his audience may suffer inconvenience from the blaze or the blast. His hearers shall not suffer from dulness, whatever else they may complain of. He reminds us most of Mr. Gough in those lectures recently delivered upon "Life in London"; by his talk that seems interminable, but never wearisome; by his energy that throws itself into almost the first paces of the course he is to run, sometimes rises to bursts of passion, but never falters till the goal is reached, nor then shows sign of exhaustion; by the versatile range of his genius, that brings before us homely scenes and every-day people with a graphic distinctness to surprise and delight us,

anon shows itself at home in selecter scenes and society — now moves us to tears with its pathos, now carries us away in a tempest of merriment by its dramatic and mimic skill, now stirs us to wrath by its denunciation of meanness and injustice, now makes us shudder with horror, now applaud with admiration, now interposes a sermon and now a song. Of course we do not compare the self-taught temperance lecturer with the cultivated scientific professor without remembering the far greater knowledge, literary excellence, and artistic skill of the one, nor the simpler faith of the other. But the comparison may stand, as indicating a possible resemblance of natural gifts and a marked resemblance of performances and their effect. We will venture to add that if the lecturer is liable to criticism for sometimes “tearing a passion to tatters,” and running into extravagance of strength — in other words, is guilty of occasional ranting, so is the author. He is apparently so full of animal spirits, and his well-stored brain is so stimulated by the blood, that “he needs to be held in with bit and bridle” to prevent his overstepping the modesty of nature.

But, with all his vitality and the faithfulness of his delineations to scenes and characters with which we are all familiar in real life, the Professor dearly loves a mystery; and, as the proverb says, “There is a skeleton in every house,” so in his most homely American sketches and stories we are pretty sure to find at least one paradoxical personage — a *Mermaid* or *What is it?* — to puzzle and amuse or shock, and perhaps instruct, the mind of the reader. Lately it was “little Boston” who had his place at the “boarding-house” with Iris and John, and the old gentleman and the theological student, and the rest whose sayings and doings were reported to us. A strange, misshapen body, with his heart upon the wrong — that is to say, the *right* — side: dwarfish, humpbacked, and, in brief, save one cherished arm and jewelled hand, that serve as a foil for his otherwise utter deformity, — as badly fashioned and put together as possible. The words of King Richard might be adopted by him, but would need more emphasis than when spoken by the ill-favored monarch: —

“Cheated of feature by dissembling nature,
Deformed, unfinished, sent before my time

Into this breathing world, scarce half made up,
And that so lamely and unfashionable
The dogs bark at me, as I halt by them."

Rich. III. Act I. Scene I.

Whether he rises upon the round of his chair to deliver one of his fiery, dogmatic speeches, or retires to his room whence strange sounds escape to haunt the imagination, he is an un-earthly, half-human specimen.

And now it is Elsie Venner who assumes the part which the defunct little gentleman formerly played. The drama, the scene, and the actors are indeed new, but the purpose of the play was foreshadowed, and the type of this particular character was cast in the person and history of "little Boston." Elsie, like her prototype, is the child of destiny, — a destiny more strange, pitiable, and terrible in her case even than in his.

Before we proceed to notice more minutely this strange being, as a physiological or psychological curiosity, let us finish the few things which we have space to say concerning subordinate characters, and the general merits or faults of the book.

We followed the story with interest, as it appeared in serial form. But the remarkable power, skill, and affluence of it, both in thought and language, did not fully appear till the present continuous reading. None but a man of genius, and with the culture of poet, philosopher, teacher, and *littérateur* combined, could have written such a book, and especially after his pen had been for three or four years incessantly busy in drawing supplies from the same reservoir of thoughts, facts, and fancies. Beauties and excellencies abound; — we have enjoyed the bits of landscape, touched in with loving care; the broad reaches of scenery sketched with a free but firm hand; the descriptions of New England towns and social customs, and many of the portraits and profiles of "people we have met." Doctor Kittredge, Dr. Honeywood, Brother Fairweather, Silas Peckham, and Aunt Sophy, seem to us especially well drawn. Is it because we are growing old that we feel less interest in some of the young people? Or are they really depicted more imperfectly?

We find fault with what seems to us, in certain parts of the book, an inharmonious mixture of colors. As if the simple, peace-

ful life of an American village did not furnish materials for all the sensations which the romance must excite, the scenes and customs of other lands are introduced where they are quite out of place and ill at ease. Let us hear Horace again : —

Qui variare cupit rem prodigialiter unam,
Delphinum silvis appingit, fluctibus aprum.

The wild Spanish dance of Elsie Venner, the Mexican mustang of her cousin Dick, and more especially his use of the lasso upon unoffending brutes, and upon the very obnoxious schoolmaster whom he has vainly planned to shoot, are out of their element in Rockland.

Here we will refer to a feature of this and of other recent writings from the same vigorous hand — a feature which is displayed in almost every chapter and, in our judgment, mars the moral effect. The Professor is “a muscular Christian”; and so far as, without infringing on the law of Christian gentleness and meekness, he advocates physical development, we like him and thank him for it. But the gymnasium is too tame for his taste, and he brings us often, by the terms he employs and the contests he describes, into the brutal prize-ring and the bloody affray. Witness the terrific contest in the Pigwacket School-house between Bernard Langdon the master, and Abner Briggs, Jun., the butcher-boy, with his “yallah dog.” We commend Mr. Langdon to Rarey, in the confident persuasion that as there is a better way to break horses than by kicking and cudgelling, there must be an art of subduing bad boys, which is more manly and Christian than the *vi et armis* style practised on that memorable occasion.

Witness, too, the scene where Doctor Kittredge takes Bernard to his “armory,” — stored with all manner of murderous implements, — and gravely puts into his hands a “revolver” with the injunction — which the young man faithfully follows — to practise with it daily, in anticipation of an event that is, not very dimly, foreshadowed. We commend Doctor Kittredge to his New Testament. If every man who has, or thinks he has, an enemy, is to go armed, we shall have plenty of bloodletting, even though the doctors should discard the old system and lay aside the lancet, and although grim-visaged War, which now frowns upon us, should depart.

But, minor criticisms aside, we turn to look at the central figure, whose diamond eyes glitter from out the group of people, with whom, through these pages, we are made acquainted.

The story of Elsie Venner may be told in a word. She carries in her veins the venom of a serpent, derived from her mother, during the few weeks that elapsed between the dreadful accident whereby the mother herself received the poison and her death in consequence of it. A mottled mark from the first encircles the neck of the child and is kept carefully concealed; as she grows up, she develops beauty and talent, but, in every feature, motion, habit, and taste, reveals the reptile nature.

"Some flowerets of Eden she still inherits,
But the trail of the serpent is over them all."

Her black hair is braided into snaky coils. Her forehead, when she is angry, flattens like the head of an ophidian. Her eyes have in them a fascination that chills and chains sensitive persons, like Helen Darley. Her teeth, white and pointed, are charged with venom;—for when she bites her cousin Dick, caustic has to be at once applied to prevent a fatal result, and the scars remaining upon his arm never fail to answer sensitively to her angry look. Her speech has in it a sibilant sound. Her hands are habitually busy in twirling and twisting a gold chain which she wears. Her compositions at school are written in "a sharp, pointed, long, slender hand," on wavy and ribbed paper, which Miss Darley is afraid to handle, but slips from the pile of manuscripts with dainty thumb and finger. The motion of her lithe figure in the lonely dance is flexile, sinuous, "wreathing and unwinding," keeping time to the sharp rattle of castanets; and when the dancing paroxysm is over she flings herself, "in a careless coil," upon a tiger's skin which lies in one corner of the apartment. She is torpid in winter, but wakes to dangerous passion with returning warmth. Her dress is chosen with elaborate or instinctive regard to the reigning element of her being; it is a checked dress, of singular pattern, with ribbed skirt. The bracelets which she sometimes wears, look, the one like "enamelled scales," the other like "Cleopatra's asp, its body turned to gold and its eyes to emeralds."

The favorite haunt of this anomalous creature is the mountain and the region known as Rattlesnake Ledge. Thither by day or by night she resorts. The horrid denizens of the spot know her, and acknowledge her kindred but transcendent being. Her father has no control over her, and has sought to have none since her attempt to poison the governess who had been appointed to take care of her. She keeps poison now concealed under a tile of the hearth.

With such minute and multiplied resemblances is the fact of her possession by this foul spirit or substance made evident; and the manner in which the demon is at last exorcised is in keeping with the previous history. The love which Elsie had conceived for Bernard, and the pain of learning that such love could not be requited, seem to have given a new growth to the human element in her. But the parasitic element is not blighted till by chance a leaf of the white ash-tree is brought to her upon her sick-bed. The sight and touch of it throw her into a paroxysm from which she revives, to show, during the few remaining days of her life, a subdued, gentle, and amiable disposition, in which and in the likeness of a lovely woman, she dies.

We have indicated our objection to the character, as a work of art. By so much as it approaches and professes to represent the real, does it seem more horrible than those creations with which it may be compared, but which are more purely ideal and removed to the very confines of the human sphere.

But the question will occur whether a phenomenon so strange ever was or ever could be realized in the history of the human race. It is a question for the physiologists, and not for us. The Professor quotes plentifully from old stories, as recorded in the medical books. Yet in his preface he declines to commit his own faith to these or to the theory which they imply; at the same time informing us that while the story was in progress he received "the most startling confirmation" of the possible existence of such a character as he had drawn in Elsie Venner. We will spend no time here. That physical, intellectual, and moral traits are transmitted from parents to their offspring, we fully admit. And this, aside from the question of accidental effects, might provoke those theological speculations of the Professor which we will now notice.

Lack of space will forbid us to touch a tithe of the topics which our Doctor of Medicine, in his office of Doctor of Divinity, suggests. The same limitation will forbid our quoting, to any extent, from the didactic portions of the book. But we will endeavor to present fairly the doctrine for which Elsie Venner is the text.

So far as the doctrine relates to the fact of inherited human nature, it wears, at first view, a marked resemblance to the Biblical theology. Who is not reminded, in reading the story, of that other story how the serpent beguiled Eve; how that "by one man sin entered the world and death by sin; and so death passed upon all men, for that all have sinned"? Elsie seems designed to prove that the Calvinistic hymn,—

"Sin, like a venomous disease
Infects our vital blood,"

whatever may be said of it as poetry, is an expression of true philosophy. And what philosophy so rational, to account for the fact of human sinfulness on the gigantic scale of general society? Why should we not admit that God has set us—not apart, as independent beings, new-created, like Adam, in the unblemished image of our Maker, but in the linked chain, where every shock is communicated along the whole line, and where from the first shock a fatal weakness, waywardness, and woe have descended through the whole series? Admit this, and the lessons learned from Scripture and from observation match and harmonize.

But is this what the Professor means to teach us? He says, through his pupil, Langdon, that "each of us is only the footing up of a double column of figures, that goes back to the first pair." Neither his good sense, nor his scientific knowledge, nor his study of mankind—to say nothing of his early religious training—will allow him to indulge in vapid talk about the dignity of human nature. We must not mistake, however. If Elsie Venner seems to confirm the theory of native depravity, and compels Brother Fairweather to exchange for this his theory that "the soul of a child is an unstained white tablet," Letty Forrester shall come in with her simple and perfectly unselfish character, to prove the doctrine of native goodness and put to rout the logic of the Puritan Dr. Honeywood.

Neither Dr. Honeywood nor Doctor Holmes appears to have determined where, between Calvinism and Unitarianism, the truth on this subject is lodged. So much, however, we make out clearly: the idea that in all the children of Eve the moral constitution is so vitiated as to need the mercy of God to redeem and the grace of God to renew it, is by this writer discarded and discarded with violence. Even the cases where transmitted tendencies set most powerfully toward evil are not to be reckoned proof of innate sinfulness, for they are to be classed strictly in the catalogue of disease, along with scrofula and insanity, and are to be overlooked by the Almighty, not because He is merciful, but because He is just.

Here we come to the main tenet which the book aims to illustrate and establish: that *human freedom and responsibility are impaired or destroyed through the natural inheritance of disease, physical or moral*. Incidentally the tenet is enlarged, so as to embrace the limitations which *adverse circumstances* put upon the force of moral law. At this point, as well as at others, we perceive one of the radical faults that render the Professor an unsafe guide. He has himself described, in graphic style, how it is that medical quacks and the representatives of pseudo-sciences manage to secure public confidence in their patent nostrums or theories; by mixing a certain amount of truth with their ignorance and falsehood, and by generalizing from a few facts,—keeping out of view those that would disturb the theory. Shall we say that he sometimes reminds us of his analysis by his own method of reasoning?

In the very first chapter of "Elsie Venner" is a specimen of too facile generalization. The worthy Secretary of the Education Society has shown (Cong. Quarterly, April, 1861) how effectually the tables may be turned upon the Professor's theory of "The Brahmin Caste of New England"; at least as many facts being at hand to prove the origin of scholars and great men from rustic and uncultivated families, as can be adduced to prove an hereditary rank of learning and refinement.

Perhaps equal success might attend the labors of one who should question the discovery, in another chapter, that good living and a good condition of physical health are correlate—either as cause or effect—to "liberal Christianity." Possibly

there might be found a thoroughly Orthodox congregation who in pounds avoirdupois would not be below the same number gathered in a Universalist or Unitarian assembly.

There is truth, and important truth, in the Professor's moral philosophy ; but all the more to be deplored and deprecated is the extreme and therefore false conclusion to which he would carry us. No one can deny that there are cases of natural malformation, physical and mental, that imprison the will and determine destiny, — for this life at least, — beyond all human help. Congenital idiocy or insanity, for example. There is no need of argument to prove that misfortune in this shape may render volition, and therefore guilt, impossible. We are not quite sure, indeed, that any nature is so utterly dark and distraught as to be incapable of wrong-doing. We incline rather to think that were a clear revelation to dawn upon the most benighted soul, it would see in its past life occasion for remorseful, as well as regretful, feeling. Such a soul, we believe, would utter the penitent's prayer and gladly look to the Lamb of God, as, under the Levitic law, the person who should discover that he had unwittingly transgressed or become unclean brought offerings to the altar of sacrifice, that he might become pure. Likewise concerning those who have been born in heathenism, whether that of Ann Street or of Africa. If their ignorance were absolute and unavoidable they could not be guilty. For "where no law is, there is no transgression." But the Scripture affirms that they have some light, and are therefore sinners. They feel and say, when converted, that their former ignorance, though it may have mitigated their guilt, did not preclude it. Did Paul, the apostle, feel no shame nor remorse for the conduct of Saul, the blind zealot of Judaism? Did he ever affirm or imply that because he was ignorant and sincere in the day when he was a witness to Stephen's death, or when he rode to Damascus on his persecuting errand, he was the same man morally as when, under different light, he pursued a different course? No. Present light reflects upon past conduct a deep shade of guilt. "Least of apostles," "least of saints," "chief of sinners," are the terms he applies to himself, in the review of his career.

Admit, however, that instances of absolute darkness and dis-

ability do exist. Practically we assume that such is the fact. That "there may be a crime in which is no sin," or a sin in which there is no crime, has long been taken for granted. Hence lunatic hospitals and asylums in place of prisons, for those who are deranged and dangerous. Elsie Venner seems to belong in this class. Almost any physician, we should think, would pronounce her case one for medical treatment. If the qualities and conduct that characterize her are not maniacal, we are puzzled to know what constitutes mania.

But whither will the admission that freedom and responsibility are wanting in these exceptional cases conduct us, if we commit ourselves to the driving of this theological Jehu? To the conclusion, namely, that there is, properly speaking, no such thing as sin. The doctrine of "Combe's Constitution of Man" is here carried to its extreme boundary. Organization and education are everything. To expect a man who is badly organized to do right, is as unreasonable as to expect one who has a crooked spine to walk erect, or an infant to solve problems, like Newton or Kepler. "Sinful" propensities are but moral insanity, and moral insanity is just as perfect an impediment to the action of the will, as that for which we confine people in the asylum.

If this is not the conclusion, we have honestly mistaken much of the talk that is put into the mouth of Dr. Kittredge, and others, throughout the book. Once or twice there is a reference to the fact of *conviction*, as implying responsibility. But a twofold answer to that argument is supplied. First, conviction is generally itself a diseased action, like neuralgia. Second, your or my consciousness of freedom or guilt is no ground for presuming that others who commit crime are free and responsible. At what point of organization and culture wrongdoing is actual sin, we are not informed. There seems to be no reason why the plea of insanity or necessity should not be good for every man who by appetite or by evil associates or by Satanic influence is tempted.

If the objection is made that we must not, on this principle, blame nor punish each other, the answer is: We have no right to judge or to punish evil men, as if they were malevolent. We may restrain and even kill the vile, in the same spirit and

for the same reason as we kill weeds or wild beasts, but not otherwise.

"I suppose we must punish evil-doers, as we extirpate vermin; but I don't know that we have any more right to judge them than we have to judge rats and mice, which are just as good as cats and weasels, though we think it necessary to treat them as criminals."

(Vol. I. p. 281.)

Abner Briggs, Jun., and Silas Peckham are the only persons in the history, so far as we remember, who are deemed worthy of anything like judicial condemnation, and it is to be presumed that a mere oversight prevented their being treated with as much leniency as Dick Venner, whom the good Doctor took pains to convey where the miserable civil laws — that have been enacted with so little regard for the insanity of wilful murderers — might not molest him.

The peril of thus loosening the bonds of moral obligation need not be pointed out, nor the havoc which a doctrine so radical makes with the most sacred truths. The holiness, the justice, and therefore the mercy of God, are sunk out of sight. With the disappearance of sin disappear repentance, penalty, and atonement. The voice which says, in reproach, warning, pity, and sublime love, "OH ISRAEL, THOU HAST DESTROYED THYSELF; BUT IN ME IS THY HELP," is heard no more. Such as sin is, God himself is responsible for it; but its design may be just to show how He can allow and even love what we call evil, as He "permits the crotalus — the incarnation of all that is devilish — to lie unharmed in the cradle of Nature."

The tendency to extravagance is constantly seen in the Professor. If he had said that the innate propensity to sin, though needing to be eradicated, is not sinful and punishable in the same sense as voluntary transgression is, he would have had the assent of many among evangelical readers; and he might have quoted some very pertinent texts of Scripture — from the eighteenth chapter of Ezekiel, for example — in support of his position. If he had said that total depravity is not true in any such sense as to deny the existence, in many unrenowned souls, of feelings, desires, and actions that would be holy if supreme love to God were their motive, he would have had upon his side the testimony of the Evangelist concerning the feeling with

which Jesus regarded the Young Ruler. If he had said that natural malformation, partial ignorance, or unfavorable surroundings mitigate guilt in the sight of God, and are motives that awake the response of his mercy, he might have cited the answer implied when the unfaithful steward charged his master with being "a hard man, reaping where he had not sown, and gathering where he had not strewed"; or the declaration, "It shall be more tolerable for Tyre and Sidon than for Capernaum and Bethsaida"; or this, "He that knew his Lord's will . . . shall be beaten with many stripes; but he that knew not . . . shall be beaten with few stripes"; or the dying prayer of the Redeemer for his murderers, whether they were unenlightened Romans or bigoted Jews: "Father, forgive them, for they know not what they do." And if he had taught us to make allowances — far more than is our wont to do — for inherited or providential limitations, we might have laid aside the book, feeling that we had been made better by breathing its atmosphere.

But within no such boundaries will his ardor permit him to confine himself. Depravity, in any other sense than disease, must be denied altogether. Responsibility must be reduced till moral distinctions become almost or quite impossible. The result is a book which will unsettle the confidence of many in the Scriptures; which will, we fear, encourage many to sin; and which will occasion to many pain, that one so capable of advocating truth should turn his glittering weapons upon the faith once delivered to the saints.

We will offer a suggestion or two upon the celebrated sermon of the Rev. Dr. Honeywood on "The Obligations of an Infinite Creator to a Finite Creature," the text of which was the question of Abraham: "Shall not the Judge of all the earth do right?" — Gen. 18: 25.

Human reason is not excluded from the domain of God's character and government; but its step there should be characterized by humility, reverence, and faith. Even Abraham, on the occasion referred to, was in danger of doing injustice to his Maker, or making shipwreck of his own faith, by reasoning from premises that were afterward proved false. He assumed that there were many righteous men in Sodom, and that the

destruction of the city would therefore be unjust. Upon that assumption he made his remonstrance; and the event showed how reasonably he might have addressed his question to his own fears, in the tone of child-like trust. We do not think, therefore, that the text was well chosen as a warrant for the discourse. But if even the good patriarch erred, we shall be slow to believe that a man so capable of misrepresenting his brethren, as Dr. Honeywood shows himself, is qualified for the function he undertakes in defining the duties of Deity. We almost shudder at the audacity of such a sentence as the following, intended to set forth the orthodox theology: "Would it be fair for a parent to put into a child's hands the title-deeds to all his future possessions, with a bunch of matches?" If the reverend doctor has studied theological opinions to so little purpose as to think that he has fairly enunciated any extant opinion by this figure, — or if he has so little conscience as wilfully to caricature the doctrine he once professed to hold, — by all means let him return to those practical discourses which are so much more suited to his genius and taste than theology, or else let him leave the profession till he has learned not only to preach, but to practise the command against bearing false witness.

Aside from philosophical or theological discussions, we miss in these volumes that aroma of the Gospel which, more than intellectual power or artistic skill, can make a story immortal. Conviction for sin such as David had, — such as Edwards had, — is sneered at. And yet the parable of the Prodigal Son is represented as a stumbling-block for Calvinists! Pray, what was the Prodigal but a penitent sinner, and for what did Christ come but to save *the lost*?

Would that Elsie might have found a hand to lead her to the Saviour of sinners! He who cast out of Mary Magdalen seven devils, might have cured this daughter of misfortune. If fierce Africaner could be made by Christianity a little child, surely this fierce spirit might have been reached and tamed by the same power. If, notwithstanding her strange physical malady, the maiden could love Bernard Langdon and be, by that love, lifted to a still higher stage of humanity, surely she might have learned to love Jesus of Nazareth, and have lost in him her former self!

For Oliver Wendell Holmes, as a genial poet, we have ever had a warm admiration; against him, as a man, we have neither knowledge nor prejudice. But we are constrained to think that he lacks the candor, the fairness, the humility, and the thorough, experimental knowledge which would fit him for the vocation of a religious teacher. He addresses a vast audience from the platform of the "Atlantic Monthly." Let him take heed to himself and to his doctrine, remembering that unto whom much is given, of him will much be required. Let him bear in mind, with reference to his highest and most permanent influence among mankind, the declaration of our Lord: "Whosoever shall fall upon this stone shall be broken." The great truths of Sin, Retribution, and Redemption are central in the system of Christ, and the man, however gifted, who hurls himself against them, will but damage himself, and such as are misled with him, while the truths remain impregnable.

ARTICLE VII.

GENERIC APPLICATION OF APOCALYPTIC SYMBOLS.

THE Apocalypse has had a remarkable history. There is scarcely any book of the Scriptures on which so much has been written, and of which such widely different expositions have been made. In view of the numerous and unsatisfactory expositions, many are strongly inclined to the belief that the Revelation is an exception to the statement of Paul, that "all Scripture is profitable for doctrine, for reproof, for instruction in righteousness."

But infinite wisdom does nothing in vain, and as this book is a part of the inspired volume, it should be regarded as something more than a collection of dark enigmas which must always remain without solution. Its symbols have a *significance*, and there is some way by which they can be interpreted so as to be eminently instructive and interesting.

The most commonly adopted mode of interpreting this book

is the church-historical theory. This was adopted by Luther, who forcibly expresses its characteristic peculiarity when he says: "Since the book is to be a revelation of future events, and specially of great tribulations and distress of Christendom, we think that the simplest and surest way of finding the interpretation would be to put together from the annals of history, the past history and troubles of Christendom, and to put them beside the symbols of the Revelation and compare them with the words. Then, whenever it would nicely fit and coincide, there we might depend on obtaining a sure and incontrovertible interpretation."

There is another theory — the generic one. According to this, the Revelation does not contain specific predictions of individual events, so much as warning and comforting prophecies concerning the great leading powers and events which are connected with the conflict between the kingdom of Christ and that of Satan. Its symbols are so generically significant, that they are not absolutely confined at any one period to single specific events, but as Lord Bacon says, "they have springing and germinant accomplishment throughout many ages, though the height or fullness of them belongs to some one age," and thus every age may learn from them more and more how to recognize and guard against the various attacks of the enemy and the afflicted Church of Christ at all times receive courage and consolation.

This theory has several advantages above the first. It is more consistent with the great Protestant principle, that the Bible is the best interpreter of itself. According to the historical theory, the interpretation of the Revelation depends chiefly, if not entirely, on history. Interpretation and fulfilment are confounded, — the former being dependent on the latter. Instead of the book enabling us to understand the times, the times must interpret to us the book. Though history *may aid* us to a clearer knowledge of the Revelation, yet the book is evidently adapted to enable us to discern or properly interpret the signs of the times, to enable us to learn the general character of future events, and to see to what great results the events of history tend, while each event in an important sense becomes the symbol of that to follow in the series, and so on to the end.

According to the generic view the mode of interpreting the Revelation need not be an exception to the great Protestant principle just referred to. When we examine this book, we find it to be exceedingly Hebraistic in its forms of expression and modes of representation. By this circumstance we are referred to the Old Testament Scriptures, in order to understand the meaning. It resembles in such a degree the prophetic writings of the Old Testament, that the interpreter is best qualified to understand its teachings, who is most familiar with the diction, the symbols, imagery, and spirit of the ancient prophets and poets. Thus this book, in common with the other books of the Bible, can be interpreted by comparing Scripture with Scripture.

The generic theory is very *comprehensive*. Though it differs from the church-historical one, yet it embraces it as far as it goes. The generic view does not cast aside the numerous specific applications of the symbols that have been made; it includes these in the main, but it does not stop here—it comprehends all other applications that can be shown down to the end of time. One may say that a symbol applies specifically to a certain event, the correspondence between them being very manifest; another may apply the same symbol exclusively to another event, the correspondence being equally evident; and thus a great number of expositors, as is often the case, may apply the same symbol to many distinct events, and at the same time all may be correct in applying the symbol to several events, while each is wrong in confining it to only one event.

This theory corresponds best with the great *design* God had in view in giving the Apocalypse. Some suppose that it was given to afford comfort and encouragement to the Church during the age in which it was written, and that then it was entirely fulfilled. But the Revelation was not designed to be of local and temporary application. Whoever studies it, readily sees that there are two general classes of agencies and events represented, which belong to the two kingdoms on earth, that are in direct conflict with each other. It was designed to afford instruction and encouragement to the children of God in all ages, and under every form of persecution and trial, and to give assurance at all times that true religion will be triumphant.

With such a design the generic theory of interpretation is more consistent than any other. The symbols of the book had a striking application in the age in which it was written — this was what the infant and persecuted Church then needed. But the Church of Christ in after-ages would be in substantially the same need, and the symbols of the book regarded in their generic application would be best adapted to meet the want which it was the chief purpose of God to supply. Placing the evident design of the Apocalypse and the generic theory together, there seems to be a very striking consistency between them.

Another advantage of the generic view is, that it tends to *prevent* many erroneous opinions, which otherwise would be likely to arise. Many false applications and predictions have been made that have brought injury and reproach upon the cause of religion. Take for instance the periods of time referred to in this book, which are evidently symbolical rather than chronological. The common mode of interpreting these has led to some strange and injurious results, of which Millinarianism and Millerism may be regarded as examples. The 1260 days, we are told by many, mean just so many years, — a day* representing a year. Then we are told that the 1000 years spoken of in the twentieth chapter, mean literal years. Luther thought that the 1000 years began with Christ and extended to Gregory VII.; the seven-headed beast he referred to the papacy founded by Hildebrand, and interpreted the number 666 to indicate its duration. Others say that the 1000 years commenced with Constantine, and some very eminent commentators say it commenced with Charlemagne. If these numbers had been interpreted symbolically as referring to certain indefinite times, several injurious errors would have been avoided.

According to the generic theory the Revelation is of *permanent value* to the Church as a prophecy. Its symbols express predictions relative to all times, which have their successive and cumulative accomplishment in the ages as they roll on. This book takes the place of the succession of prophets in the Jewish Church, as its prophecy is always speaking, and thus a succession of prophets in the Christian Church is rendered unnecessary.

Having thus briefly presented this theory, and certain reasons in its favor, we would not assert beyond a doubt that it is the correct one. It seems to us, however, that by applying it to the Apocalypse, the book is clothed with new interest. The theory is certainly worthy the candid and thoughtful attention of all students of the Bible, and it is now among the ablest investigators, fast becoming the prevailing one.

ARTICLE VIII.

THE STANDARD OF THE NORTHERN ARMY.

THE "London Times" expresses surprise and admiration at the alacrity with which the free States have sprung to arms for the defence of the National Government: pronouncing it a sublime instance of unanimity. So it is, doubtless, and none the less for the fact that the unanimity — amid a manifold diversity of opinion and sentiment, political, ethical, and religious, as touching the causes and ultimate grounds of the conflict — is limited almost to a single point, which is, to maintain, at whatever expense, the Union and the Constitution. The spectacle is not less worthy the admiration of the "London Times," and the world in general, on this account. We rather incline to note, with special wonder, how God, out of universal disagreements, strifes, and clamors of men dashing, everywhere, one against another, can suddenly create a unanimity under which a nation shall move with the majesty of the earth in its diurnal revolution, working out an end like the Divine predestination. The strifes and clashings are hushed for the present; the underlying disagreements remain, nay, move men to this gigantic unanimity of the sword.

Some will have it that this is a war for emancipation. Yet the former champion of the pro-south wing of the democratic party goes forth, with sentiments unchanged, at the head of the Massachusetts Brigade, and avows his readiness to put down,

with Massachusetts troops, a servile insurrection. Our *fast* friends of the Christian Anti-Slavery Society, solemnly affirm that, in their judgment, the preservation of the Union is a secondary interest, the primary being the termination of slavery; and, in their headlong zeal, they memorialize the Chief Magistrate of the nation, and commander-in-chief of its armies, to make this a crusade for abolition, directly and avowedly; — as if some little gentleman in the three o'clock express-train to New York should imagine that the whole was set in motion for his particular behoof; or an over-zealous individual, of the denomination terrier, should think, by his barking, to divert the thundering procession of steam-carriages from the New York road to the little village where his master lives. Sober men understand that the attempt to make this a war for emancipation would change the entire issue, break up at once the unanimity with which the nation is moving for the Constitution and the Government, and scatter the armed forces in much less time than it has taken to muster them.

The Rev. William R. Alger preached a very patriotic sermon in Music Hall on Sunday, May 5, in the course of which he said to his audience, — as reported in the “Boston Journal” of the following morning: “To fight down this rebellion is a civil duty which, for the time, places religion and everything else in abeyance. The justification for war is not in ethical right a religious duty, but in our legal and social obligations to the country and the constitution.” Ten thousand Christian pulpits, on the other hand, have earnestly declared out of the Bible, that this is, first and preëminently, a war for the honor of God; — a war to which Christian men should go forth most devoutly and religiously, inscribing on all their standards, “In the name of our God we will set up our banners.” We believe those ten thousand Christian pulpits are right. We are prepared to maintain that the war, on the part of the North and West, is, in its proper foundations and objects, a Christian and most religious war, and that directly and inevitably. We rejoice that our theology is no incumbrance in this great national emergency; it rather furnishes, as we conceive, the ultimate basis and true justification of our position. If the entire armed host of the United States, from the commander-in-chief to the

lowest subaltern, was made up of sturdy Puritans and Calvinists, with the Bible in one pocket and the Assembly's catechism in the other, all singing, with the voice of many waters, as they moved in dreadful majesty to the conflict —

“Praise God from whom all blessings flow,”

to the tune of “Old Hundred,” the spectacle, to our mind, would be perfect in its concinnity, and sublime as when Michael and his angels fought against the dragon and his angels.

We have nothing to do now with antecedents. Retaining our very diverse and even conflicting judgments respecting *them*, we move in one serried host to the battle. What has moved us? The attack on Fort Sumter. The firing of the first gun was the highest of all possible crimes against human society, and still more a high crime against God; for the ultimate foundation of all human government is God's ordinance, and not the will of majorities, or even of an entire nation. Suppose that, instead of being a minority, as it is, the bastard confederacy of the South were a large majority, seeking, violently and unconstitutionally, to overthrow the National Government, and to erect in its place an irresponsible oligarchy or despotism, — what, would their cause be the better, or ours the worse, as in relation to God's law, or the principles of righteousness? Plainly, then, this is not at all a question of popular sovereignty, or the will of the majority, but of allegiance to government as a Divine institution. One form of government may be more in harmony with the will of God than another, or may be administered in a closer conformity to the great principles of righteousness; but that affects not, in the very smallest degree, the other fact, that God proclaims that government, in its existing form, as his ordinance, and those who administer it as his ministers. It may have originated in a perfectly regular and constitutional expression of the popular choice, or in the most flagrant usurpation, rebellion, or bloody conquest. It may be administered in a strict conformity to constitutional provisions, through the periodical exercise of the popular franchise, as in England and the United States; or through the irresponsible will of king or autocrat, as Caesar, Charlemagne, or Napoleon. In each instance alike it is God's

ordinance, and they who administer it are God's ministers. In no instance, since the world began, has the government of a nation been perfect in form; much less has its administration been even an approximation to perfection. Yet who will undertake to say that it has not, in all cases, been as good as might reasonably be expected in a world destroyed by sin, and, possibly, in most cases, even better? As to popular rights, their consideration, in the view we are taking, could hardly be pronounced other than a grand impertinence. Yet how largely the Divine wisdom and beneficence may underlie this stern sanction of the actually existing governments of the nations, — all along from Nero to George Washington, — may be apprehended by considering what the result would be, if, so soon as, in its form or its administration, a particular government was contrary to the eternal law of righteousness, it lost God's sanction, the victims of despotism or mal-administration were at liberty to rebel, and Brutus might lead forth his midnight conspirators. The heart sickens and faints at the bare thought; and how speedily the most absolute and despotic of all the Cæsars would be hailed as an angel of pity, sent from heaven, it needs few words to tell.

To maintain a national government, therefore, even when it is corrupt and oppressive, may be at once the dictate of the soundest political philosophy, and the truest and largest benevolence; inasmuch as even such a government is ten thousand times better than anarchy; and because the chances of successful rebellion are, in nine cases out of ten, exceedingly small, and an unsuccessful attempt at revolution aggravates every existing evil, so making matters much worse than they were before.

Still this is not the highest ground for maintaining civil government. It is not, except mediately, the Christian ground. Paul states that, in terms clear and unmistakable, in the thirteenth chapter of the Epistle to the Romans, first and second verses: "For there is no power but of God: the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation." If Paul had said this of the constitutional monarchy of England, or the free institutions of the United States, his words would have been inscribed

on the phylacteries of all who deify humanity under the name of popular sovereignty, while they profess to bring garlands to the temple of liberty; and no second motto would have been required for the banners which floated over Paris in the bloodiest days of the first French revolution. It was said, on the contrary, of the despotism of Nero. God calls that his ordinance, and Nero his minister, and bids men obey at their peril, as he will account their resistance treason against himself, and will avenge it accordingly. Does God then set the seal of his approval on the gigantic oppressions of Nero? Does God invest Nero with the *jus divinum*, and put in his hand a scroll inscribed with those words of Paul, "The powers that be are ordained of God?" Precisely so far as the prophecies of the Messiah, "led as a lamb to the slaughter," were a royal warrant for Judas Iscariot in the betrayal of Christ. Judas accomplished his crime, consummated his guilt, and went to his own place; and all wicked rulers, whether under forms of despotism or liberty, will render their own account to God.

The war which was inaugurated by the attack on Fort Sumter places the North in a position to understand and appreciate the doctrine of Paul. Hitherto this has been difficult, not to say impossible, and God has had to wink at our partial unbelief in the matter. The struggle of the American Colonies with England set them, apparently, in opposition to constitutional government, and so the world thought as it looked on and watched for the issue. It is at least worth remembering in this connection, however, that the leading Colonial statesmen of that day took up their stand boldly, on the ground that George the Third and his ministers were the traitors against the British Constitution — the real revolutionists and secessionists, through the gross violation and despotic withdrawal of the most sacred charters, — while *they*, on the other hand, were the real Union and Constitution men. Hence the loyal heart of the English masses, with a well-balanced love of liberty and law, was with them, and rejoiced in their success. Still, as relates to the proper adjustment and due relations of constitutional government and popular rights, it was natural, perhaps inevitable, that we should emerge from that struggle with a bias in the direction of popular rights which should make us

jealous of the prerogatives of a strong government and the too summary execution of law. There was enough, at least, to prepare the way for the unconscious leaven, in a Christian community, of Tom Paine's infidel speculations on the rights of man. Has there not been, for the last eighty years, an element of atheism in our politics?

The present contest is wonderfully fitted to cure us of all that. The seceding States have placed themselves in an attitude of direct resistance to the ordinance of God. To march against them with an overwhelming army, and to subdue the spirit of rebellion at the point of the sword and the cannon's mouth, we maintain to be strictly and peculiarly a religious and Christian course of action. The President of the United States and commander-in-chief of the army of the Union is God's minister in this business, and that with a terrible emphasis; for, as Paul saith, "he beareth not the sword in vain."

There is no necessity, therefore, as Mr. Alger avers, to place religion in abeyance. It would be a fatal mistake to do so. It is a thing greatly to be desired, that we put this whole business on its only true and scriptural basis. That basis is exceeding broad and comprehensive. It is the doctrine of the magistracy, in all nations and in every age; the ministration of God for good, to protect those who do well, and to inflict punishment on evil-doers. Death to all traitors and rebels, is the doctrine; whether they plot, on a gigantic scale, for the overthrow of a national government, or rob and kill on the highway, or murder the innocent in the city or in the field. The whole has one foundation, which is, not human rights or social expediency, but the eternal justice of God and his unrepealed statute. It is greatly to be hoped that we may see this with a clear vision, and have wisdom to turn to account all the lessons which the stern realities of our present position are fitted to illustrate and enforce. One of these is the true character and value of that maudlin philanthropy whose deepest sympathies are awakened for the murderer, and who cocker up, with soft words and sugar-plums and gingerbread, a man with soul steeped and blackened in the deepest guilt this side of perdition, instead of hanging him. They are confederate with evil-doers.

Do we then apologize even, for the unrighteous and oppres-

sive administration of civil government? Do we plead the right of Nero to transmit his iron sceptre in perpetuity to his successors, to the utter extinction of the rights of the governed, — an effectual bar to all political revolution? That would be to set ourselves against God, or to think to bind the great wheel of his Providence in the history of the nations. As all things move forward to the final consummation, He will overturn as he pleases, whether in mercy or in judgment; for the enlargement of his Church or the punishment of an ungodly world; — but all for the glory of Jesus Christ; — will dethrone Belshazzar and Napoleon, and break the unconstitutional rule of a constitutional king, with or without the forewarning of the handwriting on the wall; whether by the legions of Cyrus, the cold breath of a northern winter, or the strong heart of a people struggling for liberty.

It is not sufficiently considered, that Christianity is a dispensation of justice, from first to last, not less than of love; and that an administration from which justice was omitted, would cease, at that very point, to be, in any proper sense, an administration of love, involving infinite confusion in a world of fallen men. Does not Jesus say "For judgment I am come into the world?" It will be found, accordingly, whether we regard the concurrent voice of prophecy, or the great facts of the world's history, that the sword is continually unsheathed simultaneously with the proclamation of the Divine mercy, and the vengeance of God upon the wicked walks in the same great highway with his loving-kindness to the elect. The whole creation groaneth and travaileth in pain together, and must do so to the end. Great tribulations must precede the final regeneration, and, in measure, prepare the way for it. Wars and rumors of wars; earthquakes in divers places; the sea and the waves roaring, and men's hearts failing them for fear; — all these, and many more things of the like kind, will be the harbingers of the coming of the Son of Man. The new song in heaven, by the voice of many angels round about the throne, and the living creatures and the elders, ten thousand times ten thousand and thousands of thousands, will celebrate God's terrible judgments upon the wicked; and the opening of the seals by the Lamb slain will be the signal for the going forth, not only of the white horse

bearing the crowned conqueror, who is no other than Christ, but also, as following in his train, of the blood-red war-charger, the black horse of famine and the pale horse of death ; while the stars will fall from heaven, and the heaven itself depart as a scroll.

Let us consider well, therefore, our position in this conflict, in which the States of a great Confederacy, suddenly and violently rent asunder after a united and unparalleled history of almost a century, are ranged in hostile sections, and meet, as met on the plains of Marathon, the Persian and the Greek, for mutual slaughter. It is not, on our side, a war of passion or of conquest, for the infliction of injury or the avenging of our own wrong ; but to maintain the ordinance and institution of God against those who are insanely and wickedly plotting its overthrow. It is God's crusade for government and the authority of law. Our mission is invested with a holy majesty, and it must not be dishonored by the petty strifes of political factions, the purblind aims of peddling philanthropy, or the poisonous venom, as wicked as it is poisonous, of sectional prejudice and jealousy and hate. Let us rise to the full dignity and sacredness of our position, remembering that the cause is God's, to vindicate his ordinance against men who trample it down ; and ours, not alone to preserve our national existence, with all its inappreciable blessings, but to learn, as no past circumstances of our history could possibly teach us, the absolute necessity and religious duty of implicit obedience to the higher powers.

All things truly great on earth grow to their fulness and strength by slow degrees, and through multiplied perils and roughness and storm. In no one instance is this more emphatically true than in the rise of communities and states and empires. England counts the centuries of her history, as we count the decades of years. The Boston of to-day is the growth of two hundred and thirty years of singular experiences, and now it stands alone in its character, as in its history. Minerva, springing full-grown and full-armed from the head of Jupiter, could never find a counterpart in the history of our own or any other nation. The oak-tree, bowed and torn by many a storm, and hardened by a thousand winters, is a fitter em-

blem. If God is purposing to set upon our head the crown of a higher wisdom and a maturer manhood, through sorrows and tribulations, without which no nation has ever been truly great or wise, we will enter, without fear, into the dark cloud, which shines toward the coming age, like a golden flood.

ARTICLE IX.

SHORT SERMONS.

"The Sabbath was made for man." — *Mark 2: 27.*

It was made for man in Paradise ; for special praise and worship and holy meditation, and bodily repose. It was enjoined by recorded statute at Sinai — "Remember the Sabbath-day ;" — which statute is just as binding now as any other one of the ten commandments. Modified in some respects, commemorating the resurrection of the Lord, it stands, to-day, in all the binding force of the Divine ordinance ; "made for man," by God in his unchanging love and wisdom ; that the groaning and travailing creation may rest ; — that man, leaving, for a time, his farm and his merchandise, may be reminded how soon he must leave all forever ; — that families may be taught out of the Holy Scriptures ; — that the Gospel may be preached for the conversion of sinners and the spiritual enlargement of the church, and the children of God may rejoice and sing praise in pleasant anticipation of that better "keeping of Sabbath" of which this is an emblem and a pledge.

"All unrighteousness is sin." — *1 John 5: 17.*

THE word used here to express sin is *ἀμαρτία*, which in classic Greek means a missing of the mark, as when one shoots an arrow, or throws a spear or javelin. It is an error, blunder, or failure in trying to accomplish a given end. So a primary idea of sin is a mistake, and so all unrighteousness is a blunder. It is a violation of self-interest. He who seeks to gain any desirable end or supposed good by violating the law of right, misses his aim. His policy is bad and his process foolish, and so the Scriptures call him a "fool."

The heathen Greek attained to a knowledge of the fact that sin is a mistake in the pursuit of self-interest, though, he did not, without the Scriptures, rise to know the cause. God constituted us for holiness and happiness. Any violation of our constitution, physical, mental, or moral, must therefore, as an unrighteous act, defeat our highest good, and so prove a blunder. All infringement of the law of right for a supposed good, results in injury to our real good.

So the sinner always misses the mark, if we view his act only in the light of a cultivated self-interest for this world.

As a business sin is ruinous; as an incidental it is an expense; as an auxiliary it is an enemy; as a luxury it is poison. "All unrighteousness is sin," — is a mistake, a blunder.

ARTICLE X.

LITERARY NOTICES.

Christian Nurture. By HORACE BUSHNELL. New York: Charles Scribner. 1861. pp. 407.

TRUTH is the common property of honest thinkers. It is golden ore no matter in what strata it is imbedded. Every one has a right to admire and use the precious metal, even to the "quoting of Horace Bushnell's *Nature* and the Supernatural as an antidote to Margaret Fuller." It is a very small criticism (it strikes us) to attempt the monopoly of a distinguished name on any pretence of party ownership, or to hint an inconsistency in the approving use of it by those who are free to dissent from some of the positions for which it has become responsible. Because one may now and then adventure in the pulpit some almost inspired line of Shakspearean wisdom, that is not an indorsement of everything which the great dramatist may have written. We have no hesitation, therefore, in saying that this volume contains very much which meets our approval as genuine Christian doctrine uttered in a manly way, because its author is claimed by the "New Theology" as one of its banner-bearers. Be this as it may, we can afford to write that here he has enriched a vitally important theme not only with the colorings of a brilliant imagination and the tenderness of a very sensitive emotive nature, but also with a wealth

of sterling instruction which we wish might be reduced to practice by our churches and the community, the land over.

A part of this volume has a theological history which probably would not have been just so, had the work appeared at first in its present completed form. The subsequent and newer chapters are explanatory and confirmatory of the somewhat naked and ambiguous doctrinal statements of the original much briefer treatise. Even now, its doctrinal substructure is none too strong, though the author evidently has designed to lay his foundations in a scriptural view of sin and salvation. But his theology runs itself into philosophical rather than biblical moulds. He never recites the Catechism. We miss the clear ring of the better Calvinistic divines. The strength of this book is practical rather than dogmatic. It is sometimes fanciful; occasionally original; frequently excoriating, in its severe strictures of domestic follies and blunders. Its views of organic laws in the economy of God with reference to family sanctification are impressively just. We are glad also to find that the author believes in domestic authority of a stringent type. "There are cases, now and then, in the outrageous and shocking misconduct of some boy, where an explosion is wanted; where the father represents God best, by some terrible outburst of indignant violated feeling, and becomes an instant avenger, without any counsel or preparation whatever. Nothing else expresses fitly what is due to such kind of conduct. And there is many a grown-up man, who will remember such an hour of discipline as the time when the ploughshare of God's truth went into his soul like redemption itself. That was the shock that woke him up to the stanch realities of principle; and he will recollect that father, as God's minister, typified to all dearest, holiest, reverence, by the pungent indignations of that time."—p. 333. We like that sentence and sentiment. It carries with it a tremendous and a glorious application in spheres and relations beyond these present. Family-administration will never be what it should be until it is laid closer alongside the plan and purpose of God's providential and gracious sovereignty over us all. This treatise goes directly to promote the end thus indicated.

Debt and Grace, as related to the Doctrine of a Future Life. By C. F. HUDSON. Fourth Thousand. New York. 1861. VIII. and 496.

MR. HUDSON'S studies in eschatology have given him the first place among the *annihilationists*, where perhaps he deems it prefer-

able to reign, than to serve in the less conspicuous rank and file of the common and Catholic faith. He has unearthed an old error, and is pushing it forward in a series of volumes projected upon the same idea, with great zeal and a very formidable array of authorities. His doctrine is, that immortal life means eternal salvation; that this is the gift of grace to the saved; that those who are not so endowed through Christ's redemption have no immortality; but dying impenitent they are literally struck out of existence, that is, are annihilated. To sustain this theory, the author boldly grapples with the involved questions of biblical criticism, philosophy, theology, history, displaying a very respectable scholarship and mental vigor, although some of his learning savors rather strongly of a pedantic parade. He is anxious concerning the adjustment of this startling dogma with the harmony of the general evangelical doctrine of which we understand him to be an otherwise adherent. He has done what he could, and all that any one will be likely to do, in support of his thesis. But has he done anything to persuade the human soul (save here and there a morbid specimen) that it or its fellows will sleep ere long a sleep which shall literally have no waking? We put the old and ineradicable instinct against all his logic and exegesis, and soberly assure him that *annihilationism* can never become the creed of human beings so long as they continue to be *human*. His book belongs to the painful and forcible failures of which the "Conflict of Ages" is an illustrious instance—that is—a desperate attempt to convince men of that which it is morally impossible for them to believe on any wide scale. We cannot here say more, except to express a regret that so much intellectual power and furniture should not have expended themselves upon a more useful and hopeful argument. In a future number, the topic may receive a more lengthened attention.

Religious Lectures on Peculiar Phenomena in The Four Seasons.

By EDWARD HITCHCOCK, D. D., LL. D., Late President of Amherst College, and now Professor of Natural Theology and Geology. Boston: Crosby, Nichols, Lee, & Co., 117 Washington Street. 1861.

SUCH a book as this ought never to be out of print. This new and beautiful edition is issued—the author modestly informs us—because "inquiries for it have been so frequent and long continued, as to produce the belief that there is a call for a third edition." It exhibits all the well-known characteristic of the Professor—broad intel-

ligence, pure and highly cultivated taste, enthusiasm in science, fine imagination, a style classic and sparkling, and argument philosophic and cogent ; — all these laid under contribution to sound theology and the spirit of faith and devotion.

The first lecture on "The Resurrections of Spring," takes Paul's illustration of "bare grain" and the "body that shall be," and constructs an original argument for the identity of the resurrection-body, in reply to the philosophic objection that it is impossible. The second is on "The Triumphal Arch of Summer," and contains a fine description of a grand thunder-storm which passed over Amherst College on the 23d of June, 1848, and the rainbow, of an unusual brilliancy which succeeded, developing with much force and impressiveness, the various lessons of truth and goodness which God has connected with this beautiful phenomenon — his "bow in the cloud." "The Euthanasia of Autumn" gathers up sweet scriptural instructions from the fading leaf and the brilliant hues of the forest, — beauty in decay, hope and peace and joy in dissolution. The fourth lecture in the book, on "The Coronation of Winter," was the first delivered, and paints, with graphic power, the spectacle which occasioned it, — all the trees encased in icy crystals to the extremities of their outermost branches, and lighted up, by a brilliant sun, into a scene of gorgeous beauty, far surpassing the glittering crown jewels of kings, and all the powers of art. The spectacle thus described, is made to supply a variety of valuable lessons, all bearing on man's higher concerns.

The book is full of striking thoughts, and sweet Christian instruction. The value of this new edition is enhanced by the addition of an exegesis of 1 Cor. 15 : 35-44, — first published in the *Bibliotheca Sacra* — answering certain objections to the views of bodily identity contained in the first lecture. The paper, typography, and drawings of scenes described make up a fitting dress for these eloquent discourses.

Discourses on Sacramental Occasions. By ICHABOD S. SPENCER, D. D., Author of "A Pastor's Sketches," &c. With an Introduction by GARDINER SPRING, D. D. New York : W. M. Dodd. 12mo. pp. 468.

To any who have read the "Sketches" by Dr. Spencer, the title of this volume will be sufficient recommendation. It should be added that the issue of such a volume was long a cherished purpose of the author.

These twenty-six Discourses are a most valuable contribution to

our devotional literature. They are devout, tender, instructive, and quickening, — a good book for the closet, making head and heart better by their perusal.

Selections from the Scriptures of the Old and New Testaments ; for Families and Schools. By the Rev. DAVID GREENE HASKINS. Boston : E. P. Dutton & Co. 12mo. 1861. pp. 401.

A GOOD design is well executed in this volume. The reading of the Scriptures in the family and in schools, if done with profit, must be by extracts. Omissions that utility or delicacy may require cannot well be made at the time. Hence this volume finds its place of good service. The compilation is made with strict fidelity to the truth and in good judgment. We think its value would be enhanced by affixing marks to the proper names indicating their pronunciation.

ARTICLE XI.

THE ROUND TABLE.

* * WE are not a little surprised to see how many able pens the "Boston Review" has called to its aid. Our friends, therefore, who have so kindly and abundantly furnished us with articles, will not be impatient, we trust, while we delay the publication of some of them. We are holding some back only for want of space, and others that we may be able to make selections, and so give to each new issue of the Review a desirable variety.

A YOUNG member of a rural church had heard his pastor speak of the tendencies to suppress the old Scriptural doctrines on the part of the rising ministry, and also of the readiness of installing councils to let such cases slip through. The young member of the rural church was disturbed and puzzled. He had the fullest confidence in his pastor, and yet how such things could possibly be, was, to him, inexplicable and all but incredible. He resolved to embrace the very first opportunity to know. It happened that an installation was to take place at —, not more than a thousand miles from Boston, and, without saying a word to anybody, he harnessed his horse, drove to the place,

some fifteen miles distant, and quietly took a seat among those who were present at the council. Meeting his pastor not long after, he told him where he had been and for what reason. "Well, and what did you learn?" his pastor inquired. "Learn?" he replied, "why, sir, I learned what astonished and perplexed me exceedingly. I had always supposed that the duty of a council was, to find out what the candidate believed, and to testify accordingly; and that the churches could rely implicitly on their testimony. Now, sir, if a council will install a man, and say he is all right, after such an examination as I heard at ——, then I cannot see what a council is good for. And one thing more, sir, — if the candidate, when asked to state his belief, does not come right out with a clear Scriptural statement, I cannot see what is the use of spending half a day in trying to force it out of him."

The young brother is, evidently, not posted. His pastor cannot have explained to him that the main object of a council is not to let the candidate tell his own theological belief in his own way, and then to decide upon that. It is supposed that such a course of proceeding would often lose to the orthodox a young man trained according to the most recent improvements in theology, in ancient and honored schools of the prophets — of good personal appearance and address, pleasant voice and manner, and altogether fitted to shine and fill up the pews. The young brother should know, that the main object of an ecclesiastical council is to find that the candidate is all right, even though he hardly knows it himself; and if, by manipulating and shampooing him for half a day, or even for a whole day, it can squeeze enough orthodoxy out of him to make him pass, who will undertake to say that it is not time well spent?

The case is a good deal like that of the old woman and the hen, when the hen cackles, but does not lay. The old lady declares that the hen can lay, and shall, too, and proceeds to apply the squeezing process. When the "result" is asked for, — did she find an egg? Why, not exactly; but then she is quite sure there *is* an egg. — The hen is pronounced orthodox!

THE NEW THEOLOGICAL SEMINARY. — Our March Number alluded to a proposal to establish a New Theological Seminary, that should furnish, for vacant and new churches, custom-made ministers to order and on the shortest notice. The proposal, we learn, has been welcomed most cordially. A generous and unsolicited offer has been made, to found one professorship. Several churches who have heard either personally or by committee the most of the smart ministers who preach in English, and have not been able to find one

adapted to their peculiar circumstances, are awaiting the founding of this institution. It is believed that an entering class of one hundred and twenty could be made up for it immediately.

Some of these have studied the old theology in the old way and in the new way, but they find little use for it in the real fields of usefulness, that is, the able and popular churches. They are anxious to go through a course of theology that will be *popular*. Others have been collecting and examining those sermons that have been "published by request," and they wish to study with reference to such "practical preaching." Not a few young men of great *promise* have carefully gleaned from the newspapers the themes and titles of great sermons announced to be preached "next Sabbath," and they wish to study with reference to such advertised efforts. And yet others have marked and followed with peculiar admiration certain preachers who always astonish their audiences. This is done by an odd text, or style, or manner, or doctrine. Their hearers are kept on a constant *qui vive*, and all look as if ready to exclaim, "Well, what next!" And so the admirers of such wish so to study for the ministry that they can "strike their audiences with the butt end of astonishment." The wishes and wants of these vacant churches, and the desires of these young men, are supposed to be correlated, a little after the nature of demand and supply, or action and reaction. And it has been noticed that when the feelings of these two parties are reciprocated, and a union secured, the result is delightful. The pastor has a "dear people," and they have "a love of a minister." It will be the main purpose of this institution, as we are informed, to hasten and consummate these unions, by a profoundly philosophical and exhaustive course of theological study.

In the training of such young men the widest latitude must be given to their eccentricities of genius, and yet the course of study allow for filling orders on the shortest notice. For often a pastor's health fails suddenly, or his usefulness comes to an end abruptly. Deacon Veto is the first to discover and announce this to the Society, and is chairman of the committee; and the people are so impatient to have the Gospel, that they cannot wait for the old foggy process of three years by regular course.

It is supposed a course of study can be so constituted as to fall in with, and gratify both, the genius of the student and the wish of the church. We have had "the theology of the intellect," and "the theology of the feelings," and "the theology of the bones." It is proposed to push theology to a more ultimate analysis for a system to be studied, thus: —

1. Negative Theology.
2. Neutral Theology.
3. Ambiguous and Elastic Theology.
4. Popular Theology.

It is said that if this institution is opened, classes will be formed for each of these four general divisions, and all be started at the same time. And it is presumed that all orders for ministers to suit very peculiar churches could be filled from some one of these four classes. If the order be specially particular, it is thought it could be met by some twists and turns of an elastic man under the manipulations of one of the professors, who is to have a special eye constantly on churches without a pastor, or likely soon to be. The professors are expected to make up the young men into ministers according to the theology of their respective departments, to which theology they will subscribe without any expressed or mental reserve, when they enter on the duties of their office. If, however, any church cannot be satisfied by a candidate from any one of these four classes, it is to be presumed to be a heretical church. For accepting neither a negative theology, nor a neutral theology, nor an ambiguous theology, nor a popular theology, a church could not be esteemed orthodox.

While the "Boston Review" does not intend to commit itself on this project, for or against a new theological seminary, we will suggest one advantage that will probably arise from its founding. It will furnish a *standard of orthodoxy*. The triangular and the five-pointed systems are not acceptable and successful, and the angles therein have been so sharpened and blunted and curved to suit profound and progressive men, that it is difficult for one who wants to be orthodox to tell precisely what he wants. The error, we submit, lies in the unscripural foundations of those systems. This one proposed is patterned after the pure church, — the New Jerusalem, the symbol and model of a pure religion and its faith.

"The city lieth foursquare," — ἡ πόλις τετράγωνος κείται. And so the theological system for this new seminary has its *four* scriptural corners or points. Here bursts forth some of that new light from the Bible, of which Robinson spoke to his departing church and of which we have heard so much of late in public places.

We are to have the standard at last. A man who cannot agree to these four points, — negative, neutral, ambiguous, and popular theology, — is not orthodox. For this is a scriptural theology; it "lieth foursquare." Liberal and yet Scriptural, this system meets the spirit and wants of the times. But as we have said, this Review will not commit itself on the question.

The only difficulty that we foresee in the working of this plan of study, is connected with the *age* of the pupils. Some churches are indifferent on all points except the age of the candidate. They insist on his being *young*. And this is quite a consideration now when we settle men for life. To provide for this contingency we would suggest that each class have some *young* men in it, not over fourteen years of age.

ATTENTION has lately been called to the "Brahmin Caste of New England," described in the "Professor's Story" in the "Atlantic Monthly." The "Professor" represents the caste as made up of those who, like himself, are descended from "scholarly" ancestors, and as comprising nearly all the "great scholars" and quite all the *elegant* scholars of the land.

Perhaps he and his clique deserve to be called "Brahmins;" but we hope not. Newcomb's "Cyclopædia of Missions," *sub voce* "Brahminism," says:—

"The Brahmins . . . exalt themselves above every other class of their countrymen. They are arrogant, subtle, avaricious, deceitful, selfish, and vicious. They make great pretensions to learning and sanctity, while they are really ignorant, and exceedingly dissolute and destitute of principle."

Similar is the testimony of all competent witnesses. We cannot deny that the Professor's clique bears some resemblance to the picture in some of its prominent points; but we hope the Brahminical character is not yet fully-developed in them. However, let them be called "Brahmins," if they like it.

WE saw recently at the studio of Mr. George Howorth, 26 Kneeland Street, an exceedingly fine copy of the Madonna and Child by Raffiello, known abroad as the "Granduca," from the fact that its present possessor, the Grand Duke of Tuscany, sets so high a value upon it that he keeps it always near him, and carries it with him in his carriage when he travels, lest some accident should happen to it. The copy is on panel, and was evidently made a good while ago. Mr. Howorth was about to transfer the picture to canvas. In Europe, that is regarded as a quite remarkable operation, and being very expensive it is seldom accomplished, and only in the case of rare pictures. The process is ingenious, and requires great care as well as mechanical skill. In the first place card-board, of considerable thickness, is pasted on the face of the picture and made to adhere firmly. The panel is then sawed across with a sharp saw, at distances of, perhaps, half an inch, great care being used not to cut quite through the

wood. The incisions thus made are intersected at right angles by a similar process, reducing the whole to blocks half an inch square at the top. These are split off with a sharp chisel. There is still a small thickness of panel remaining, which is slowly and cautiously removed with a very sharp instrument, exposing to view the adhering surface of the first coat of paint which was applied to the panel for a ground. The canvas is then applied and made to adhere firmly, and when dry the card-board is soaked and removed, and the process is complete. It is evidently too expensive a process to be often employed, and few operators are found who attempt it at all.

Mr. Howorth has a method of his own which is perfectly successful without the smallest risk to the picture, and, at the same time, comparatively inexpensive. Not a few fine old paintings have been transferred by him, to the exceeding gratification of their owners. This is our own case; and so great has been our surprise and delight at his success, in this and sundry other operations, with pictures which had previously passed through the hands of artists in London yecept "Restorers," that we have not ceased to desire for every possessor of such art-treasures an introduction to his studio. The man who saves a valuable old picture falling to decay, is, perhaps, as great a benefactor as he who produces a new one. Mr. Howorth is unquestionably a master in this line. To transfer from panel to canvas, or from old canvas to new when a painting is cracked in all directions and peeling off; — to reproduce a missing hand, or an eye, or part of a mouth; — to remove the spurious painting over of a "*Restorer*" of a hundred years ago, and to restore the whole to its original freshness and brilliancy, so that it is hardly possible, by the closest examination, to find out what parts have been missing; — all these, apparently, are accomplished by him with equal facility.

Mr. Howorth's studio has, for years past, been to us one of the most interesting objects in Boston. We have seen more good pictures there than anywhere else, sent by their fortunate possessors from all sections of the United States, and from the capitals of the British Provinces, as well as from Beacon and Summer Streets; and we have seen, repeatedly, instances of restoration which have made their owners incredulous as to the identity of their treasures, so far surpassing all they had dared to expect. We have sighed at the remembrance of valuable paintings by the old masters, scoured and spoiled beyond the possibility of recovery, or daubed all over, by a wretched pretender, with new paint, till not a particle of the original work was visible. Such things we have seen at home and abroad, and partly from a wish to prevent their recurrence, and to rescue valuable treasures of art from destruction, we have penned this article.